

RECORDS ^{OF} THE PAST

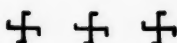
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THE SAMARITAN PASSOVER

THIS unique ceremony that is annually observed on Mt. Gerizim by the smallest ancient religious sect is of unusual interest to the Bible student, for it is the only Jewish institution that has come down to us from Mosaic times with its original and elaborate ceremonial, repeated in all its essential outward features, though differing in some minor details.

It was a great disappointment that I was unable to witness this remarkable religious feast on my first visit to Palestine some years ago, and hence in my subsequent travels of three months in the Holy Land, I arranged my itinerary so as to be at Nablus at the time of the Samaritan Passover. On my way from Jerusalem to Jaffa I stopped at Ramleh in order to visit the interesting excavations made by Mr. McAllister at Gezer which have shed much important light upon some dark problems of Old Testament times.

It is a long and tedious day's drive from Jaffa to Nablus some 30 miles to the northeast. The City of Nablus is on the site of ancient Shechem and occupies a central position in the physical geography of Palestine, for the great central plateau extending north and south is here completely broken through by a deep gorge running east and west, with Mt. Ebal on the north and Mt. Gerizim on the south. The location is one of the most beautiful in all Palestine. It is bounded by Ebal and Gerizim the highest of which rises nearly three thousand feet above sea level and eleven hundred feet above the valley. The scenery is strikingly picturesque and the ground

watered by numerous springs and copious streams is attractive with the luxuriant growth of vegetation and a variety of fruits that flourish in this well cultivated garden enclosed by natures' fastnesses.

It is also a place rich in historical associations, for hither came the patriarch Abraham who pitched his tent under the oak of Moreh, and builded an altar unto Jehovah, the first sanctuary raised in the land of Canaan. In the amphitheatre of the valley between Ebal and Gerizim Joshua had the ark of the covenant placed and the law was read to the assembled people who renewed their covenant relations to Jehovah. It was in Shechem that in later years Israel went to make Rehoboam king and he made the city the capital of the northern kingdom. Long before, Jacob had a well dug near the opening of this valley, and this was made still more memorable in later years by the interview of Jesus with the woman of Samaria, who had come hither to draw water.

The city itself possesses no special attractions for the ordinary traveler, for though there is a population of about 25,000 the plain and substantial stone houses are without architectural beauty. Whilst the buildings have the appearance of strength because of their massive material, the location would render it defenseless for warfare. I found little of interest in the streets for the familiar scenes are only a repetition of what we see elsewhere in Palestine. The great Bazar is picturesque with its arched roof, but not of special interest to those who have seen greater ones, and the variety and character of articles offered for sale are regulated by the needs of a plain people. The interior is not the most pleasant place for spending much time for, inasmuch as the sunshine is excluded, it is a gloomy, damp and musty place, and malodorous to such a degree that even their pungent oil of roses does not neutralize it.

The chief object of attraction to the intelligent traveler is the Ghetto, in the southwest quarter of the city, where the members of the smallest distinguished religious sect in the world live in plain houses crowded about their small and severely plain Synagogue, but it is the holy place to every member of the Samaritan community. There is no beautiful portal to their house of worship, and no distinctive architectural design to indicate its purpose. The interior is just as plain as the exterior, with limited dimensions, for it is less than 40 ft. in length and a portion of this at the end facing Gerizim is partitioned off as a recess for enclosing the several manuscripts treasured here and especially that very precious and venerable one, which according to an inherited fiction based upon an interpolation of the transcriber they claim to have been written by Abishua the great grandson of Aaron. The interior of this Synagogue is without any decorations, there being no sculptured columns, no stained windows, no frescoed walls and ceiling, but all covered with a plain and cheap whitewash, a commentary upon the simplicity and poverty of this feeble sect. Hence there is nothing to engage the time and attention of the visitor to this sacred shrine except the famous Samaritan Pentateuch. This has special interest not only as being the sacred canon or writings of this historic sect but it is the most ancient Hebrew manuscript known, for others do not antedate the X century, whilst this was written some centuries earlier at least, although the



PORTION OF THE GREAT COLONNADE ON THE CAPITAL HILL OF SAMARIA

exact age is still uncertain. We saw this on our first visit to Palestine, and again during the celebration of the Passover on Gerizim and hence we shall refer to it later.

I would also mention the great Mosque for it is a building of some interest and worth seeing because of its early history, and the beautiful portal of the façade, for it was once the entrance to a Christian church, dedicated to St. John in the days of the Crusaders. The deep recessed arch rests upon a number of short and slender columns surmounted by capitals but this sculptured door-way is now altogether out of harmony with the present structure. I regret that it is not the only Christian church in Nablus that has been dismantled and converted into a Mohammedan place of worship and such monuments afford sad reflections upon the religious changes that have taken place in the land once hallowed by the sojourn of our Saviour.

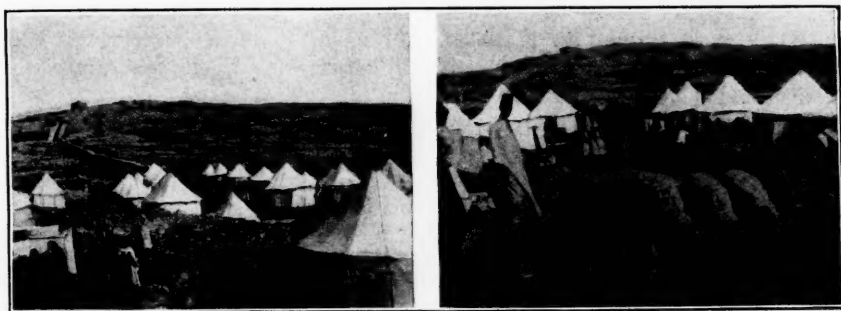
The vast population of this secluded city being Mohammedan, the people are bigoted and at times their fanaticism breaks out in such a dangerous degree that travelers are warned to exercise the utmost caution so as to avoid any possible trouble that might arise, and I recall my first visit when the country was in rather an unsettled state owing to the war between Russia and Turkey, and when a great number of refugees were quartered in the immediate vicinity. At that time we were accompanied by a resident missionary in addition to our experienced dragoman, but we did not escape insulting



ANCIENT STAIRWAY, RECENTLY UNCOVERED, LEADING TO THE SUMMIT OF SAMARIA

remarks and the manner of some who crowded us in the narrow streets with sinister looks led our guides to conclude that it was a challenge for serious trouble, and that it was no longer wise nor safe to remain in the City, and we withdrew to our camp outside. I recalled this event when I saw the Mohammedan boys creating a disturbance at the Passover.

The time for us was favorable, for we had just come from that intensely religious atmosphere of divers religious ceremonies in the City of Jerusalem where we had spent three weeks, living in the historic past as we sought out the archaeological remains of the ancient city that the excavators have brought to light and during the last week the days were crowded with a variety of observances that claimed to be the objective representation of the teachings and practices of primitive Christianity. We had passed through the various solemn observances of Holy Week, and had seen the large contingent of pilgrims from Spain and Italy, and some thousands of the peasants from Russia, and we had witnessed the religious bathing of several hundred of these Russians in the Jordan. We had also been present at the ceremony of feet washing performed by the Patriarch in front of the Church of the Holy Sepulchre, and we saw that most highly spectacular and fraudulent religious performance of the descent of the Holy Fire, and after these startling and often strange exhibitions of religious devotion and at times of intense frenzy, as in the case of that wonderful exhibition of fanaticism run mad on the annual day of the Mohammedan pilgrimage from Jerusalem to the fictitious tomb of Moses. Hence we were in a measure at least prepared for extraordinary surprises and the most extravagant contrasts in the remarkable Passover that we saw enacted with all its primitive and thrilling realism on Mt. Gerizim.



SAMARITAN ENCAMPMENT ON MOUNT
GERIZIM

THE CAMP AND LAMBS FOR THE
SACRIFICE

We had been assured by those who never saw it that we would be disappointed for they said it would be very much like the sacrifice of the kids that we had seen at the Kalighat in Calcutta, for whether lambs or kids were sacrificed that would not materially affect the character of the ceremony, nor change the impressions made upon the beholder. This is very true, so far as the substitution of different animals in the sacrifice are concerned, but the distinctive character and meaning of the ceremony are so absolutely different in themselves that there is no comparison whatever, and no matter what religious observances we may have seen elsewhere that of the Samaritan Passover is certainly unique, and no serious student of either the old or the new Testament will ever be disappointed in witnessing it on the spot from the beginning to the close. I say "witnessing it on the spot" for I suspect that a few who have written upon it derived their material, or information if not from their inner consciousness, then from other sources than from personal impressions received from having been actual witnesses. I recall an instance that was referred to during my interview with Prof. Harnack in Berlin, who had not witnessed the Passover himself, but who knew of a book in which the writer described the lambs as having been *flayed* instead of *fleeced*, and I suggested that the writer had fleeced the public.

It was on the morning of April 29th, 1904, that we left the town and after paying another visit to Jacob's well at 10:00 a.m. we mounted our horses and made the ascent of Mt. Gerizim by a bridle path winding along the slope by an easy grade and an hour later we had gained the summit. We were at once attracted by the Samaritan encampment of about 40 white tents which occupied somewhat lower ground in a depression of the Mount. We were conducted to the tent of the high priest whose name is Jacob the son of Aaron, a man above the average in height though rather slender in form, but erect, with fair complexion, expressive eyes, a kindly beaming face, a well formed nose, and wearing a full beard streaked with gray, and on the whole having an attractive physiognomy, with a reserved and quiet manner. We were very favorably impressed with the general appearance of

these Samaritan survivors of the ancient race. They have an erect and manly bearing, though humble and without any of the sinister look of the Shylock. They had good features, with expressions of kindness and simplicity, and their complexion is fairer than that of the orientals about them. They did not impress me with having great physical strength, nor as being a hardy people for most of them were slender and some looked as if they were underfed, having a pale face with a thin and prominent nose, although there were some strong and able bodied looking men among them. Most of the men wore a very plain and ordinary dress. The women also were in plain attire and without any bright colors. In fact the head dress of the men was the most picturesque feature for the scarf wound around the red fez was conspicuous at least.

We were also introduced to the other members of the high priest's family, including his wife and sons, the youngest one of whom, boy like, did not subsequently hesitate to solicitate backsheesh. We had a long and interesting conversation with the high priest during the time before the Passover. He told us much about his family, the historic sect and their experiences with the Mohammedans. He also informed us that his successor would be a nephew instead of one of his own sons, according to the Oriental Law of succession. He gave me his photograph which appears on another page.

His tent was very plain as well as all its appointments, for as he told us his people were very poor. Whilst he wore a loose outer dark robe of a purple shade, that distinguished him from the others, the long under garment reaching to his heels was plain and once white, but now faded and made of a very cheap material like cotton, but possibly linen. The faded border of the brownish coat that once marked his position, had evidently seen service and lost its original color, and his head covering was perhaps the most distinctive mark, except the darker material and particular cut of his garment. We observed that he did not wear the phylacteries when reading the sacred scriptures as we had seen practiced by the Jewish readers in their Synagogues in Jerusalem. He told us that the Mohammedan officials in Nablus had refused to send the policemen or military officers to preserve order and protect them against any intrusion during their ceremonies, and they had no redress, for they were few in number, and without political influence and too poor to pay the price necessary to secure the presence of such a safe-guard as an officer of the law, although the subsequent demonstrations on the part of lawless ones showed that it was greatly needed.

We met the high priest on different occasions later in the day when he returned to his tent during the long intervals between the different parts of the Passover, and he was always ready to engage in conversation, and in many ways he made us feel welcome and he gave us abundant assurance that our presence was a real pleasure, and no intrusion. He insisted upon our occupying the best place in the tent and here we ate our noon and evening luncheon, having been urged to remain for this purpose. Our pleasant experiences in this respect were in striking contrast with a writer who states that they were compelled to withdraw to a place some distance

from the camp, in order to eat their luncheon, for to have partaken of food in the vicinity of the camp was forbidden by the Samaritan community, lest some fragment of leavened bread falling upon the ground should render their camp unclean. I rather suspect that some officious guide volunteered this information, for the dreaded ceremonial defilement was wholly imaginary and the precaution evidently unnecessary, for we ate our luncheons with several friends in the very tent of the high priest, whilst engaging in conversation with him and there was no embarrassment nor suggestion as to our leavened bread rendering the camp unclean, for we enjoyed this special hospitality on the personal invitation and urgency of the high priest although his tent was the nearest one to the Tabernacle in which the Passover itself was to take place.

One of the most interesting surprises in store for us in visiting the High Priest in his tent was when he brought forth from its guarded place their most precious treasure, the sacred codex of the Pentateuch, and though it is not so venerable in years as they claim when they tell us it was written by Abishua the great grandson of Aaron, nevertheless it is probable that its origin antedates by some centuries that of any Hebrew manuscript of the Old Testament extant. With feelings of reverence he opened before us this most sacred treasure of their religious inheritance. The roll was enclosed within a cylindrical silver case, embossed with appropriate designs or symbols of their historic faith, including the plan of the ancient tabernacle. This was protected by a richly embroidered crimson satin covering, and when this was removed the silver case was opened by a pair of double hinges and was supported by the three iron rods that served as a tripod, their upper ends being adorned with three large silver knobs. He began slowly to open the sacred parchment which was soiled and discolored by age and much handling, and at places in need of repair. The unknown writer or copyist employed the oldest form of Samaritan letters and the columns were about 7 in. wide with about 70 lines to the column. Whilst they hold the Pentateuch alone as canonical and all the rest of the Old Testament as apocryphal nevertheless they have a profound reverence for the books of Joshua, Judges and Job. In addition to the various readings that occur in all the manuscript copies of the Old Testament, the famous Samaritan Canon has certain remarkable ones that were evidently interpolated to favor their particular sect, for in Deuteronomy xxvii: 4, 5, they have substituted the word Gerizim for Ebal; but most remarkable of all is the lengthy addition which they have made to the Ten Commandments, and which reads as follows:— "And it shall be when the Lord thy God shall bring thee into the Land of the Canaanite, whither thou goest in to possess it, thou shalt set up for thyself great stones, and thou shalt plaster them with lime, and thou shalt write upon these stones all the words of the law, and it shall be when ye pass over Jordan, ye shall set up these stones, which I command you this day, on Mt. Gerizim and thou shalt build there an altar to the Lord thy God, and thou shalt offer upon it sacrifices to the Lord thy God, and thou shalt sacrifice peace-offerings, and thou shalt eat there, and rejoice before the Lord thy God. That mountain is beyond Jordan after the way from the rising of the sun, in the land of the Canaanite,

who dwelleth in the West, over against Gilgal, nearby the oak of Moreh, over against Shechem."

From the summit of Gerizim we obtain a magnificent view of the country round about, for we can see southwest as far as Jaffa nearly 35 miles away on the shores of the Mediterranean and even further toward Gaza, and though Jerusalem was not in view owing to the intervening country, we could see far beyond. Directly across the narrow valley of Shechem rose Mt. Ebal to the height of nearly 3000 ft. or 300 ft. higher than the summit of Gerizim. The view presented a beautiful landscape and in the foreground of the great plain of Muknah we looked down on Jacob's Well and Joseph's Tomb, and on Askar the site of ancient Sychar, whilst eastward we had an extended view beyond the great depression through which the Jordan plunges on its swift and winding course to the Dead Sea.

The vast ruins that crown the summit of Gerizim do not mark the site of the old Samaritan temple as some have claimed, for the Samaritans hold that it was built over a cave not far away, but many centuries ago was covered with masonry and used as a cistern. Near by is the rocky platform or original altar, and is still the holy of holies to the devout Samaritan who approaches it with reverence, for it possesses for him all the sanctity of a remote tradition of the primitive celebration of the Passover many centuries ago.

The place for the present observance of the feast is about a half a mile away and it is a question why they abandoned the sacred altar. It would seem more natural for them to celebrate the Passover on the site of the ancient temple, and yet they doubtless have a reason for the change, possibly because of the profane intrusion and at times disorderly interference of the Moslems, which might appear like sacrilege if perpetrated on the Holy place that had been hallowed by their remote ancestors, as the place for sacrifice. Possibly too, there may be a reason that grew out of the fact that for a long time they were not allowed to maintain the annual celebration of the Passover on Gerizim, but observed it without ostentation quietly in their homes, and when they renewed it on the Mount they selected a less venerated, and more sheltered place on lower ground.

It is only within the last 70 years or less, in recent times, that they have been able to celebrate their Passover on Gerizim and even now at times their public ceremonies are interfered with in a most disgraceful manner, but they bear the insult with patient forbearance lest any resistance should furnish the coveted excuse for violence and bloodshed on the part of their overbearing Moslem neighbors who so greatly outnumber them. Had the Samaritans dared to interfere in a similar manner with the worship of the fanatical Mohammedans they would have been torn to pieces by an infuriated mob in the name of Mohammed. I felt keenly for the defenseless Samaritans, for it was an outrage to interfere with their feast, merely because they were in a helpless minority, and especially since they are in all respects a peaceful and law abiding people, and they have a right to worship God according to the dictates of their own conscience without being molested and made afraid.

As we arrived a long time before the hour for the Passover, and before the crowd appeared, we improved our opportunity to study the ground and to examine the preparation for the coming feast. We saw them heating the pit or well which was walled around and had been used for many years and into which they threw quantities of coarse grass, weeds and brushwood until it was heated hot as an oven and in this the dressed lambs were to be roasted.

The high priest in answer to my questions informed me that the total number of the Samaritans was about 200, a larger number than that usually given by writers, although we may take the word "about" with some latitude of meaning. However, from the number of tents that I counted, 40 in all, we might conclude that they had provided for as many as 200 persons. Besides a few may have been too feeble from age and sickness to come up from the city to spend the week on the mountain, and whilst I am confident that I did not see as many as 75 persons present at the ceremonies or perhaps not more than 50, yet we must make allowance for the women and the children who with few exceptions remained in the tents. Unfortunately for the future of this small sect the proportion of the males is greatly in excess of the females, and as the Jews have rejected all overtures to inter-marry with them, their future seems somewhat precarious, and yet it is not safe to prophesy as to the extinction of a race, for we must always calculate with that other important factor—the persistancy of a species, especially of the Jewish race, and inasmuch as this particular sect seems to increase rather than diminish in spite of all the continued prophecy against its existence, therefore it is purely speculative to attempt to forecast their immediate extinction, and no doubt another century will still witness them celebrating their Passover.

The present temporary enclosure or so called tabernacle on Mt. Gerizim in which they celebrate the Passover, is open to the heavens and all the ceremonies are exposed to the profane gaze and even intrusion of the disorderly Mohammedan rabble, for it consists of a quadrangle merely enclosed by an uneven wall of rough and loose stone, about 4 ft. high. It was located near the southeast end of the camp and was divided by a low partial wall into two equal portions, and in the one nearest the camp was a trench about 8 ft. in length in which a hot fire was burning and over it hung two large kettles, filled with boiling water to scald the lambs as soon as killed so as to remove the fleece. It was around these cauldrons that the lambs were killed, and just outside the wall, at a distance of a few rods was a heated oven for roasting the lambs. Outside the enclosure and in the direction of the tents were a dozen or less one year old lambs huddled together, preparatory for the sacrifice. These lambs had all been selected from the flock with special care, for according to the ancient law they must be physically perfect, that is without spot or blemish, and outwardly they all seemed to have answered the most rigid requirements for there were no lame or scrawny ones among that select group, and yet there was an imperfect one among them as was subsequently discovered, and it was rejected with a sort of abhorrence as though it were a sacrilege, to present such an offering for sacrifice although the blemish was a very trivial and apparently superficial one.

The entire quadrangle was perhaps 60 ft. long by 20 ft. wide and the farther half was reserved for the more strictly religious services, which consisted in reading from their sacred books, and though this ritual was divided into different courses, several hours at least were occupied at different times in this part of the ceremonies.

It was after the sun had reached the zenith and the noon hour had passed before the high priest left his tent, followed by the men who had assembled, and together they proceeded to their place in the farther part of the enclosure. The high priest knelt on a small rug facing the east and looking toward the site of their ancient Temple, the women and the children also with few exceptions remained in the tent. The high priest with solemn composure raised his eyes and then suddenly began to repeat the sacred account of the institution of the Passover on that memorable night of Israel's departure from Egypt. The members sat and then knelt with faces to the ground, and then arose and stood for a time, suiting the action to the word according to the portions read. They all chanted or repeated from memory with few exceptions and with great rapidity and emotion. Whilst this feature detracted from the dignity and reverence of the occasion, perhaps it was none the less impressive because of the tumultuous haste, inasmuch as it was a constant reminder of the haste and confusion on the night of its original institution.

Whilst the high priest chanted appropriate passages from the Torah, they changed their posture frequently and suddenly from kneeling to standing, and at times gesticulated violently, as if under great mental excitement, stroking their beards or breasts, and drawing their hands over their faces, perhaps in deep reverence at the mention of the name of Jehovah. The high priest alternated his posture at times, but with slow movement.

Whilst they were reciting the historical account with vehement fervor, 7 men entered the space in great haste, dragging the 7 lambs that had been selected for the Passover. They were all left standing together in the corner and so near the high priest that he could have touched the nearest one with his hand. Back of him were grouped about 40 or 50 men, with white robes, but some wore dark overcoats. No doubt the particular number of lambs used would be regulated by the number of people to eat the Passover. Perhaps an hour was taken up in this first part of the ceremonies. When the high priest read: "And the whole assembly of the congregation of the children of Israel shall kill it in the evening:" then all suddenly arose and certain ones seized the Pascal lambs that had hitherto been uninterested observers, some standing and others lying on the ground during all the noise, and unconcerned for they were unconscious of the part they were to play in the ceremonies. But in a moment these innocent lambs were not merely "led," but quickly rushed to the slaughter in the adjoining end of the enclosure, around the cauldrons. They were thrown violently upon their sides and men held them firmly on the ground. In the meantime all had crowded into this quarter, and the curious spectators were crowding them still more, almost to the provocation of violence, for each one was intent upon seeing every feature of the ceremony. During all this time the high priest remained at his place reciting from the Pentateuch. The signal for the bloody sacrifice

to begin was when he read the words from Exodus xii: 5, 6, "Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep or from the goats: and ye shall keep it until the 14th day of the same month: and the whole assembly of the congregation of Israel shall kill it." As these last words were repeated the assistant hurried around that circle and cut the throat of each of the lambs. He drew the knife quickly back and forth several times so as thoroughly to sever the arteries, and the animals soon bled to death without any noise and with little visible struggle.

There was tremendous excitement during all this, because of their excessive haste and the crowding of the spectators, for all wanted the nearest view possible. The scene seemed rather a cruel performance for sensitive nerves and had rather the appearance of a slaughter house, as compared with the essentially spiritual worship of the Christian religion. However, in charity we must recognize the power of religious education which gives each one his own point of view, and which has changed the Christian conceptions of worship from those that prevailed among the Jews at the time of Christ's sojourn upon the earth, when the Apostle Paul himself was one of the most devout and zealous adherents of the same blood ceremonial, and not only entered his vehement protest against any seeming interference with it, but even thought that he did God service in persecuting the followers of Christ. I distinctly recalled the words that Jesus addressed to the woman of Samaria at Jacob's Well: "God is a spirit: and they that worship him must worship in spirit and in truth."

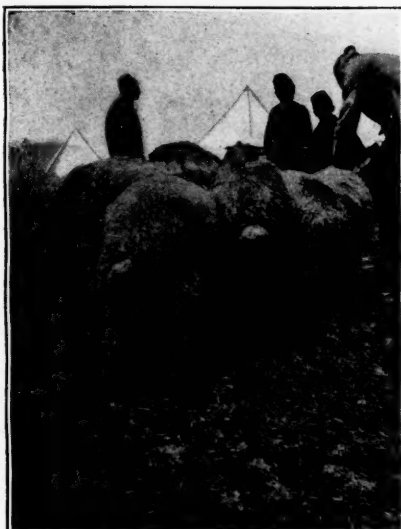
Some writers have given a much more spectacular account of this part of the ceremony, than I have although from my nearness to the high priest nothing of importance even to the smallest detail escaped my observation, and I have given an unembellished description. On this occasion there was no dramatic brandishing or "flashing in the air of 7 knives," but one man with a plain long knife killed the 7 lambs, neither did a youth with a white turban run with a bowl of blood and a bunch of hyssop to the tents, striking the blood in the door of the tents, for the high priest informed us that this striking of the lintels and doors with the blood was observed only with the original celebration; neither did any young men dip their fingers in the blood and put it on the nose, forehead and ears of the boys as some have stated, although such details may have been observed in the past, and I only mention what I saw, for it has no doubt varied somewhat at times, in minor details.

There was much for study and reflection in the strange, rapid, loud and accentuated manner of the worship. They employed tremendous energy in their hurried and tumultuous haste, for everything seemed to have been done in a hurry and under pressure of great excitement. This was true of the entire religious service of chanting and repeating their sacred scriptures with powerful expulsive utterances, and every movement that followed whether the seizing, dragging, and killing of the lambs, the process of scalding them, the removing of the fleece and the right foreleg and entrails, and the violent throwing of these into the fire, spitting the carcasses, and transferring them to the tent, and later dropping them into the hot oven—all was done in haste. I can easily understand why the man who entered

the oven after the lambs had been roasted, to throw them out so that all might eat the Passover did his work as quickly as possible, for the pit had been heated like an oven, and when he came out he looked like a man emerging from a turkish bath. It was not possible for him to endure the heat any longer.

Whilst I could not escape the impression of the unbecoming haste and the decided want of reverent and serious religious solemnity of this celebration of the Passover, yet it was done to represent the haste and history of the original institution and this fact we must keep in view, for I would not impugn their real motives, nor question the genuine sincerity and deep convictions of the worshippers. With them at least it was no mere stage performance, a playing to the spectators for public effect, and they would resent such an implication, just as any Christian Church would repudiate such a charge against the elaborate and gorgeous paraphernalia, extensive ceremonialism and genuflections in its formal worship and why not extend to them the same standard in judging their sincerity? for with them it was their great religious service of the year, the consummation of their worshipful spirit, the killing and eating of the Pascal lambs at the great annual feast of the Passover. However, its striking contrast with the spiritual character of Christian worship, gave new emphasis to the outward ceremonialism of Judaism.

As soon as the lambs had been killed they took large dippers of boiling water from the huge kettles and poured it on them, and at once with great haste the men crowded over them to remove the fleece. Then the hamstrings were slashed and a stick of strong wood was run through and in this position the animal was suspended by the ends of the piece of wood resting upon the shoulders of two men. Then the right shoulder was cut off and the entrails removed and both were cast into the fire and burned. The shoulder was not given to the high priest according to the ancient custom, at least I saw the most of them thrown into the fire as though rejected. The liver was preserved with the heart and these were later placed within the carcass. Each animal had been carefully examined in the dressing to see that there was no blemish among them. All the lambs had been previously selected with special care so as to fulfill the strict requirement of the law, and no outward defect was apparent. However, each animal was still further carefully scrutinized when dressing it, for the discovery of any physical imperfection would render it unfit for the Passover. The 1st, 2d and 3d were pronounced worthy for the sacrifice, but there was a sudden excitement when the 4th had been subjected to a critical examination, for that revealed a strange natal blemish, a slight imperfection in its organism, lacking one of the *testes*, and after a brief consultation they referred the case to the high priest, who had remained in his quarters at the other end of the tabernacle, reading the appropriate lessons. He came with suppressed emotion but with evident mortification because of the failure in not having detected the unworthy lamb at an earlier stage, instead of its having escaped their discovery until this hour, for they had accepted it through that long religious ceremony and it must now be rejected and another substituted. The high priest carefully referred to the copy of the Pentateuch which he held in his



1. EXAMINING THE PASCAL LAMBS
2. INTENSE EMOTION, SUITING THE ACTION TO THE WORD
3. BEGINNING THE PASSOVER SERVICES, THE SEVEN LAMBS IN FRONT OF THE HIGH PRIEST
4. CROWD ABOUT THE WORSHIPERS AND SEVERAL OF THEIR CHILDREN

hand, and then again examined the carcass in the light of the divine requirement, taking considerable time, for with the sacred canon he was now most deliberate, and then consulted with his associates. I can still see his intent examination and interested look, and keen disappointment and embarrassment because of the absence of that small male member that caused so much trouble, but when the decision was rendered the men seized the lamb as though it had been morally responsible for its slight defect and with looks of indignation they became more demonstrative than ever, as they hurried it away and threw it with fury into the fire, where it was burned, for it had been rejected as unfit for the Passover. I see that picture still in all its vivid realism as though I had witnessed it but yesterday, and it gave me a commentary on the kind of animals that were to be offered for sacrifice, and it produced a deep impression such as I had never realized before. I recalled the scathing rebuke of the prophet Malachi against the people who brought the blind, the lame and the sick animals, "a blemished thing" for sacrifice unto the Lord. As the rejected animal had been thrown into the fire, several men rushed out where a few lambs had been kept in reserve for such a possible but unexpected emergency, and after carefully examining them, so as not to have a repetition of a lamb with a blemish, they dragged another into the enclosure and after the high priest had made a further examination and whilst holding a knife between his teeth, at a given signal the lamb was thrown on its side, and after he had carefully separated the wool at the neck, he himself cut the throat of the victim getting some of the blood stains on his left hand and wrist.

After the lambs had been thoroughly dressed, a slender pole for spitting the animal lengthwise passed through the hamstrings of both hind legs that had been placed across each other and which held them in position, whilst a transverse piece of board fastened to the end next to the head prevented the carcass from slipping off when once transferred to the oven. In the meantime they were carried to the tent near the place of the high priest, having been thoroughly salted within and without and there they remained until the oven was sufficiently heated. Just outside the enclosure on the northeast side was the pit about 4 ft. in diameter and 9 ft. deep which had been heated for some hours. At a given signal and amid great excitement 7 men came from the tent within the Tabernacle each holding aloft the lamb by the pole that had transfixed it. They bore them in haste and the crowd pressed upon them as they approached the pit, and stood around it, holding the lambs over the oven that was to roast them. The director of ceremonies gave the signal and at once all were expected to drop the lambs together into the oven, but in the midst of the haste and excitement, a young man was slow and did not let his go until the others had dropped in and as a result there was some difficulty in crowding his down between the rest. His embarrassment showed his genuine regret for the unintentional failure to act in concert with the other 6, but so serious did it seem to the infuriated master of ceremonies that he was goaded on to fury and he not only upbraided him with violent language but in uncontrolled rage, he used the sharp pole that he held in his hands and made several thrusts with the pointed end at the face of the offender, and left an

ugly scar under his eye. Such a violent exhibition of anger was wholly unjustified by the circumstances and greatly marred the spirit of the occasion for it was not in harmony with such a solemn religious ceremony. In deep humiliation the young man hung his head and bore the pain and public insult in silence, with that meek submission that an underling is expected to show in the Orient. His master should have suppressed his feeling on such an occasion instead of yielding to an outburst of anger. It was unbecoming enough to denounce the young man as he did with a loud and harsh voice, accompanied by violent gestures, but he shocked and filled every one with indignation when he thrust the sharp pike into his face. If he had only given vent to his spleen and struck some of the insulting and crowding Moslems, then there would have been at least the semblance of justification for his violent act, but that would have provoked a riot, and this he was prudent enough to avoid.

I clearly saw it all, for I occupied my commanding position on the low wall of the enclosure throughout the entire ceremonies of the day, making copious notes and using my kodak to the best advantage. I greatly regret that my photos are not as satisfactory as I would like to have them, for the light was not favorable, and the exceedingly rapid movements of the various parts of the ceremony, and the excessive crowding of so many into a small space made it exceedingly difficult to get even the results that I did. The participants always seemed to be impelled with tumultuous haste—recalling at times the rush of a modern college team of foot ball, and such confusion often gave me their backs when I wanted their faces and even obstructed my view of the Pascal lambs that they were dealing with, whilst the Moslem hoodlums plunged pell mell into the hurrying crowd and thus added to the wild disorder that at times put all the best efforts of an amateur photographer out of commission.

As soon as all the lambs had been crowded into the pit a hurdle was dropped over them and then several sacks of green grass were emptied in, the sharp ends of the poles extending through the trellis above the surface. The men and boys collected soil and threw it in until the pit was full, when they took some earth that had been mixed with water to the consistency of clay, and covered the mouth of the oven so as to keep in the heat, rounding the top like a dome, as they plastered it with their bare hands and then wiped them on their garments in true Oriental fashion.

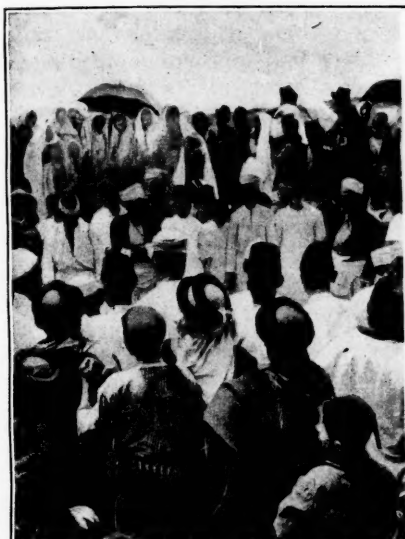
Several hours were necessary to roast the lambs and we anxiously waited for the opening of that oven, for we wanted to see them eat as well as prepare and kill the Passover. Whilst waiting for this supreme moment we gained more information from the high priest. We learned that there were about 40 families of the Samaritans and of course some of the men are unmarried for there are not enough wives to go around as there are more men than women, and the Jewish women refuse to inter-marry with them, although some years ago they made special overtures to persuade them to furnish the needed wives, because of their own limited supply, which seemed to threaten the extinction of their small sect, but all efforts to effect such a reconciliation after so many centuries of national bitterness were ineffectual, and the impassable breach continues.

There was another long religious ceremony conducted by the high priest in which the men united. This continued until nearly sunset, when at a given signal in great haste they went to the oven, and with their hands scratched away the covering of baked earth, removed the grass and hurdle, and then drew out the 7 poles or stakes with the roasted animals or that portion of the meat that still adhered to the skeleton, for the lambs had been so thoroughly roasted that large chunks had fallen off and were in the bottom of the pit. One of the young men jumped in, his head disappearing below the surface and he quickly collected the fragments into a sort of basket. When he came out of the steaming oven he was covered with perspiration and red as a parboiled lobster. All the meat was placed on 7 mat-like baskets and these were borne before the high priest who had occupied his regular station. I counted about 50 persons, all were men except a few boys. They sat in order, squatting on their feet, and arranged before them were 7 large and plain tin platters, about two feet in diameter, heaped up with green herbs and portions of the bitter herbs were rolled in small wads in the unleavened bread, one of which was passed to me. The green herbs had been chopped in small pieces. The folded mats that served for baskets in bearing the roast lamb from the oven were now spread out flat before them, and the savory meat smoked from the heat that had burned it almost black. The unleavened bread was like the thin wafer kind found everywhere in Palestine, resembling our dough after it has been rolled out for the pie, but much darker and only two thirds baked. It is a convenient form for the Oriental table, for it can be torn and rolled into any size and shape and becomes a useful substitute for a fork and spoon in eating from a common dish.

Before they began to eat the Passover the high priest introduced the readings from the sacred records of their fathers and they all joined in chanting with vehement haste, and at times turned their heads about with a significant movement, and their eyes were full of expression as they nodded assent to the statements concerning certain events in their national history, as they were then reciting them. There, all was reenacted before our eyes, and we saw the ancient Jews eating the Passover not merely in imagination from what we once had read but from what we now actually saw, for here in the presence of the high priest we beheld the lineal descendants of the old Jewish race, although with some remote admixture of blood from the Assyrian colonists, prepared to eat the Passover as their fathers ate it several thousand years ago. That was the Jewish Passover that had come down through the centuries from Mosaic times, and in all its essential features was the same that the Israelites had witnessed of old, and I had clear visions of that distant past and the history of these memorable ceremonies which had been preserved to our day and which were now being observed by a small remnant with all the deep fervor of their religious belief. They realized its religious significance and the importance of keeping this Passover, for their souls seemed to have been stirred and hence it was no mere acting, but the outward expression of their deepest conviction. They appeared at least as though they were filled with the spirit of that institution, and all the insults and disturbances of their enemies could not interfere with

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1. NEARING THE MOMENT FOR KILLING THE PASSOVER
2. IN PROFOUND CONTEMPLATION OF THE HISTORIC PASSOVER
3. POURING SCALDING WATER OVER THE SLAIN LAMBS
4. HASTILY REMOVING THE FLEECE

their zealous observance. They were moved with deep emotion, and their highly dramatic action was expressive of their feeling, for they made vigorous and significant signs with their hands, that were full of meaning as they recalled the history of Israel during that memorable night in Egypt. They shook their heads, signalled with their hands, often stroking their beard or chin, bowing their head, passing the open or palm of the hand across the face and then bringing it down violently about the chin as if striking a phantom beard, for a real one was generally absent. All continued chanting for a long time, and I longed for the end to come so that I might see them eat the Passover.

The signs of the approaching end seemed near when there was an unusual outburst of excessively loud and vigorous chanting that had been prolonged for several minutes, and which seemed exhausting, but the climax had not been reached. However, I felt some relief when the chanting ceased and the son of the high priest brought a ewer and basin for his father who washed his hands, and then taking one of the servers gave a piece of the unleavened bread enclosing the bitter herbs to each of the Samaritans. Then all faced the east, the high priest recited alone for the time when the people bowed with their faces to the ground. Then they arose, followed by moments of silence, when they began to chant again, and then prostrated themselves several times as before, sitting at intervals but none ate the morsal of bitter herbs that had been handed to them. Whilst they were generally dressed in white, some wore dark overcoats, and only one man had a towel girt about his loins, and none of the rest had their loins girt about, and all wore shoes. Then the exercises again varied; from sitting, they prostrated themselves, returned to the sitting posture, and toward the close especially there were violent symptoms of strange uncontrolled emotions, and unnatural hysterical jerking in their chanting, with loud expulsive voice, enough to exhaust their physical energies; and all was suggestive of great haste, except the prolonged length of the exercises, for they did not seem to be in any hurry to end them, although we felt that they might have shortened them without sacrificing the general effect. However, my interest was sustained to the last, and I followed the ceremony with unflagging attention, for there was great variety and hence it was not monotonous whilst the rapid movements of the ritual kept the beholders alert for any new feature that might appear, and the intense realism that it gave to this historic institution was a constant source of profound interest.

It gave us most vivid impressions of the ancient Jewish Passover that ceased with the destruction of their temple in the year 70 and which henceforth became obsolete for them, so far as the sacrificial rites were concerned, even though the fact of the institution itself was commemorated by a special brief ritual to keep it in everlasting remembrance, for the outward and elaborate ceremonial that was once inseparable from this memorable feast has been wanting among them since their worship in the temple of Jerusalem ceased, and hence as yearly observed by the Samaritans it is the solitary example of the Mosaic institution that has come down to our times. I was also impressed by way of contrast with the infinite superiority of the new dispensation over the old, for it was a bloody sacrifice, and was lacking in serious reverence and spirituality.



HOLDING THE LAMBS OVER THE OVEN, AND WAITING FOR THE SIGNAL TO
DROP THEM IN UNISON

Only a few had a staff to symbolize the ancient institution, but all sat and none stood whilst eating the Passover, although the same haste that characterized all their ceremonies was not absent from their eating, and no doubt their long abstinence had given them a keen relish for the feast, so that their haste in swallowing the food was wholly unassumed, and they entered upon this last feature of their ceremony with that same strange but to them apparently natural hurry that had marked all the various parts of the Passover celebration.

Never before from all my reading did I receive such vivid impressions of that memorable rite which was instituted on the night of Israel's deliverance from Egyptian bondage, as when I witnessed the celebration on Mt. Gerizim.

When the Jews who returned from the Exile rejected all overtures of the Samaritans to assist in rebuilding their temple, as though they were merely a degenerate race of Cushites, the scornful rejection engendered a feeling of irreconcilable alienation and relentless hatred that often sought occasion to give vent to its injured pride and suppressed revenge. History records various events that show the intensely bitter and deadly feuds that existed between them. The contemporaneous literature shows that the proud Jews had as much disdain for the Samaritans as the haughty Brahman of today has for the Sudra and outcasts of India, and we must make some

allowance if Josephus paints them in dark colors, for his sympathies are naturally with his own people. Of course, the Samaritans as a despised sect did not love the race that heaped contempt upon them, but may have sought occasion to retaliate with equal scorn and hate, as when on the appearance of the new moons they were charged with kindling, in advance, false lights on the summits of signalling stations to deceive and mislead the Jews who were dependent upon signals to enable them to prepare for their religious observances. Or even the more serious and unhallowed desecration of their holy temple that Josephus charges against them may be true, when in the year 6 A.D., availing themselves of the unsettled political state of affairs following the deposition of Archelaus: "the Samaritans became so aggressive that they came privately into Jerusalem by night, when the gates of the temple were opened just after midnight, they entered and scattered dead men's bodies in the cloisters to defile the Temple."

The references to the Samaritans in the New Testament present them in a rather favorable light, and in Christ's healing of the ten lepers he has immortalized the gratitude of the one who felt impelled by gratitude to return and give thanks to his gracious benefactor, and this grateful one was a Samaritan, although it does not necessarily follow that all the other nine were Jews, and that there was not even a Samaritan among them.

On another occasion, Christ brings out in striking contrast the respective moral traits of the Jew and the Samaritan, to the decided advantage of the latter. I refer to the parable of the Good Samaritan, and this marked contrast is even greater when we remember with what aversion the Jew looked upon the Samaritan and even treated him with social ostracism as a despised people. This fact is incidentally emphasized in this interview with the young lawyer who asked Jesus what he should do to inherit eternal life, and who after all that Jesus had told him, "desiring to justify himself," asked, "and who is my neighbor?" Then Jesus illustrated it with the familiar parable, closing with the direct question: "which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy." Had it been the *Jew*, he would have said so, with special pride and emphasis on that name which he gloried in, but he avoids the despised name of Samaritan, especially in an honorable connection. It is a forcible illustration of John's statement that "Jews have no dealings with Samaritans." Their scornful contempt for this hated sect may be inferred from that memorable incident in the life of our Saviour, when with uncontrolled rage and withering scorn, they reached the climax of their vocabulary of contemptuous epithets by replying to him: "Say we not well that thou art a *Samaritan*, and hast a demon?"

No doubt the Jews hated Jesus with relentless condemnation, because he recognized the Samaritans as belonging to that one great family of God our heavenly Father, for with their narrow bigotry as the only chosen people, they could not tolerate such a vision of the expansion of God's kingdom. On a previous occasion in the Temple they had shown their disapproval of such religious ideas of the extended brotherhood of man, when he stated that he would depart from them, for they said among themselves: "Whither will this man go that we shall not find him? Will he go unto the Dispersion among the *Greeks* and teach the *Greeks*?" We may well imagine with what

emphasis they uttered the word: "Greeks," for to include the Gentiles among the chosen people of God, would be intolerable and unpardonable. The proud Pharisees could never brook nor forgive such teachings on the part of Jesus, for even his claims to Messiahship did not arouse their antipathy as much as his contention for the universalism of the Fatherhood of God, instead of restricting it to the narrow limits of Judaism, for in this important respect he did not meet the expectations of the leaders of the Jews, for their Messiah would have special regard for their own people instead of seeking the salvation of the world.

Their narrow vision is clearly and forcibly indicated in that famous Greek inscription now treasured in the National Museum in Constantinople, but which once occupied a place upon the balustrade about the temple,



DRESSING THE LAMBS, THE SAME POLE
USED FOR SPITTING THE CARCASS,
THE TRANSVERSE PIECE TO PREVENT
ITS SLIPPING OFF

FAILURE OF THE ONE TO DROP THE
LAMB IN UNISON

warning every alien or Gentile on pain of death not to enter within the precincts of the favored Jewish race. That monument from the time of Christ remains as a contemporaneous witness to the vast gulf that separated the Jews at the Passover feast from the rest of the world, but Christ broke down the middle wall of partition, for in him "there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him."

I trust that this brief digression from my observations of the celebration of the ceremonies on Gerizim will not appear to the reader to be wholly

extraneous to my subject, inasmuch as my purpose has been to revive the historic background when the observance of the Passover, both by the Jews and the Samaritans was their great annual feast to the exclusion of alien races, and thereby draw a contrast between the Old and the New Dispensation.

Whilst from a remote period a most bitter feud has existed between the Samaritans and the Hebrew race as a whole, which became intensified when they were forbidden to assist the exiles in rebuilding the temple, and whilst they had been stigmatized as Cushites and denounced for their heterodoxy, they are undoubtedly a Jewish sect, although their distant ancestors did inter-marry with the Assyrian colonists. But the great majority of the Jews of Palestine to-day, and those who claim to be orthodox are the descendants of foreign ancestors and the admixture of ethnic blood in their veins from other nations than that of the Jews, may be even greater than in the case of the Samaritans. At all events their rival co-religionists can lay claim to a longer period for their Passover observance in its fullest outward ceremony than the most orthodox Jews can, for whilst their temple on Gerizim was destroyed by John Hyrcanor 132 B.C., and through long periods of war and persecution their outward observances of the Passover were interrupted, nevertheless through all this time Gerizim continued to be their sacred shrine, and their faith adhered to the Holy Mount and under favorable circumstances they repaired their simple tabernacle and kept the Passover.

Ordinarily this observance begins in the evening just at sunset but occasionally at the noon hour, and then it is practically over soon after sundown or by the time it grows dark, and fortunately this was the convenient time when we witnessed it. When we looked over the tents of that encampment, where a week had been spent in preparation, we pictured to our minds the great annual feast that was celebrated at Jerusalem, for with the historic background of that ancient city and remote times, and with an imagination quickened by the scene before us we could easily behold tens of thousands of the faithful Jews as they came up to their Holy City, not only from the different parts of Palestine, but from the distant countries of Egypt, Asia Minor and far away Babylon to engage in similar solemn services, whilst a million or more dwelt in temporary booths on the slopes of Olivet, and in the public places and in the adjacent villages. The vast numbers of people who could not attend because of distance and other disabilities still longed after Jerusalem, for they were loyal to their faith and craved the blessings of the feast of the Passover, and hence they sent the half shekel to defray the expenses of the temple services. It is true that the City of Jerusalem with its hallowed associations was not there on Gerizim nor the Holy Temple with its high priests and scores of assistants nor the thousands of animals for sacrifice, nor yet the countless number of pilgrims who had come to the feast, for the historian Josephus informs us that according to the results of a census taken during the Governorship of Cestius Gallus it was found that more than two millions were present at a single Passover, for this institution meant everything to the pious Jews and great sacrifices were made in order to attend it. As an illustration of the important place that it had in the hearts of the faithful believer I need but

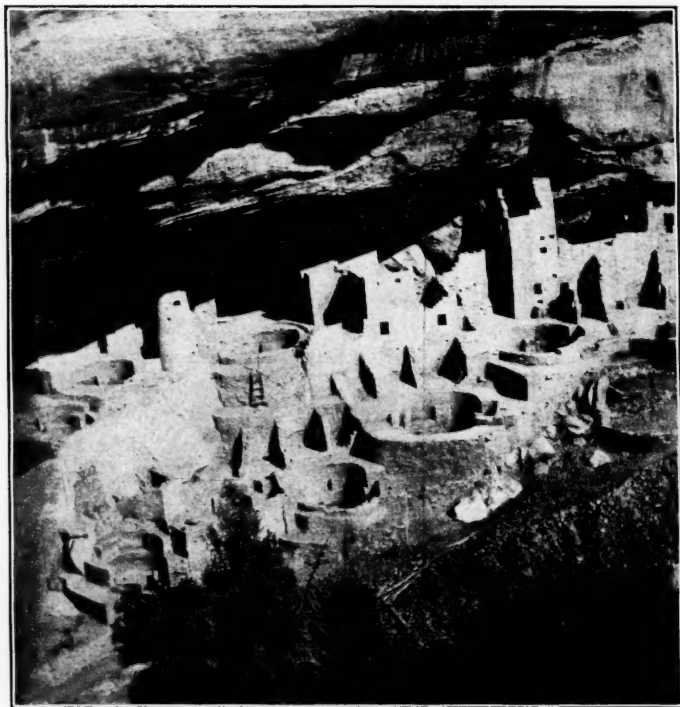
refer to a familiar event in their history which transpired during the Nabatean siege of Jerusalem 65 B. C. Dr. Geo. Adams Smith in his recent work on Jerusalem in referring to this siege states that "as the nation was divided so also was the city. Aristobulus shut himself up in the Temple Mount with the Priests and probably the chiefs of the Sadducean party. The siege lasted some months. When the Passover came around they begged from their countrymen animals with which to celebrate the feast. After putting an enormous price on each of these and receiving the money, the besiegers treacherously refused to fulfill their engagements." It is not only an example of a gross violation of honor in refusing to deliver the lambs for which the besieged ones had paid an exorbitant sum, but the circumstances connected with their dire necessity and their readiness to submit to the unjust extortion demanded for the animals required for the Passover, rather than not keep the feast, shows the important place that the Passover had in the mind of the Jewish people.

Whilst the Holy Temple at Jerusalem has passed away, and whilst the local surroundings on Gerizim were different, yet we were in the midst of the historical associations, connected with a Samaritan temple that once stood near by us as a rival to that at Jerusalem, and which had been held in sacred memory through many centuries of religious devotion, for whilst the Jews had allowed the original Passover with all its former elaborate ceremonialism to cease with the destruction of their Temple, the Samaritans had preserved that ancient institution, and annually celebrated the feast of the Passover with all the essential and main features as their fathers had observed it. Hence with the important characteristics of this Mosaic institution of the ancient Jews enacted before our eyes, even in minor details, it was not difficult for us in imagination to reproduce the similar scene once witnessed in Jerusalem. For here was the actual observance of that same historic Passover. The high priest and people repeated the very words of that same original institution as their fathers did several thousand years before, and the different parts of that feast were enacted with all their objective realism by the slaying of the lambs, the roasting and eating of the lambs with bitter herbs and unleavened bread, not permitting any important feature of the ritual to be omitted as the Jews do in their quasi-memorial or spiritual observance of it.

That remnant of this most wonderful race still preserves the formal and outward ceremonies in all their essential detail, and according to the strict letter of the law as once did the entire Jewish people several thousand years ago. Nay more—they seem to be fully persuaded from deep religious conviction that in this manner they ought to observe the annual feast of the Passover, and hence they engage in the particular ceremony with all the ardor of their ancient belief, with impassioned enthusiasm, and at times their religious unction rises almost to the pitch of frenzy. On that memorable day my long deferred hope was realized, for there I had seen this remarkable historic rite that Israel of old celebrated with impressive ceremonialism because it was dear to the heart of Israel, and this my eyes had now beheld celebrated in all its important features by this ancient Jewish sect on Mt. Gerizim.

JEREMIAH ZIMMERMAN.

Syracuse, N. Y.



CENTRAL PART OF CLIFF PALACE AS NOW CLEARED OF DEBRIS. SMALL CROSS ON LEFT HAND SIDE INDICATES LOCATION OF THE CREMATORY

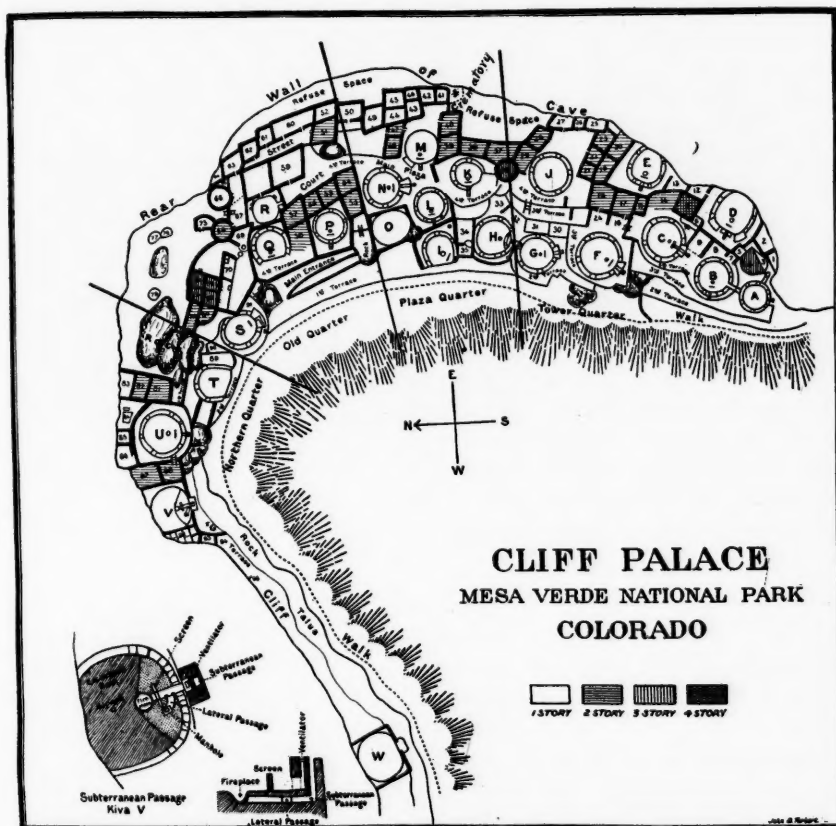
CREMATION IN CLIFF-DWELLINGS

SEVERAL archæologists have commented on the relatively small number of human burials that have been found near the large cliff-dwellings of Colorado and Arizona. Although these buildings have been inhabited many generations, the whole number of human skeletons that have been exhumed from or near them is very small. Contrast this with the multitudes that have been found in smaller ruins like Sikyatki or Homolobi, the cemeteries of which cover an extensive region about the ruin, from the foundations of its outer walls far out in the plain.

I was particularly impressed with this scarcity of human burials while engaged in the reparation of Spruce Tree House and Cliff Palace, the two largest ruins in the Mesa Verde National Park. Repeated search having failed to reveal the cemetery, I concluded that the inhabitants had some way besides inhumation¹ for disposing of their dead. The discovery of calcined human remains in an enclosure behind the rooms revealed the fact that the dead were not always buried, and accounted for the small number of

¹Inhumated human skeletons have also been found in the Mesa Verde, Colorado, region, in caves, rooms of cliff dwellings, or soil on tops of mesas. When desiccated so they become natural mummies, these bodies have the legs drawn to the breast, but in many instances they are extended.

human interments that have been found. It leaves no doubt that the inhabitants of Cliff Palace cremated perhaps the greater number of their dead in special walled enclosures for that purpose, one of which was brought to light by the excavation of the refuse heaps of the cave. This enclosure was found to contain a large quantity of calcined human bones, considerable amount of ashes and several mortuary offerings. The roof of the cave above it was blackened with smoke.



An examination of the refuse heap in the rear of Spruce House also revealed a quantity of bone ashes, but no human bones; the whole roof of the cave being blackened with smoke. Similar evidences of cremation exist in other cliff-houses, where there are like enclosures and refuse heaps situated in the cave behind the houses. But evidence of cremation is not confined to these refuse heaps; it occurs also on the mesa above Cliff Palace where can be traced rude stone enclosures in which occur fragments of calcined human bones accompanied by mortuary offerings.

The existence of cremation² among the inhabitants of the Mesa Verde ruins has been known for many years and was apparently discovered by Mr. John Wetherell. Although it is mentioned by Baron Gustav Nordenskiöld, it seems not to have been verified by later writers, or given the importance it merits. The discovery of cremation among cliff-dwellings is very important in a study of Pueblo culture, for it shows that the custom was wider in its distribution in prehistoric times than at present. Archaeological evidences of this method of disposal of the dead have been found at the ruin called by Mr. Cushing, Los Muertos, and at Casas Grandes on the Salt and Gila rivers, in Southern Arizona, and in ruins on the San Pedro. The custom survived into historic times among certain tribes living at the mouth of the Colorado, in California and on the west-coast. It is said that at the time of Coronado the Cibolans cremated their dead, but no archaeological evidence that the Zunis burnt their dead can be mentioned and no proof has yet been found that the people who inhabited the Little Colorado ruins practiced this custom: on the other hand it is known that the ancient inhabitants of these ruins inhumated their dead. Although it looks as if this custom was formerly spread over the whole Southwest, the present Pueblos do not burn their dead.

In this connection the existence of underground habitations or pit dwellings should be mentioned. Prehistoric subterranean rooms have been found at Casa Grande, on the San Pedro and in the Luna valley.³ The old caves near Flagstaff, the cavate rooms in the Verde and at the Puye in New Mexico, are artificial underground structures belonging to the most ancient culture of the Southwest. Although in the Southwest subterranean houses have long been abandoned as dwellings, survivals of the habit of excavating rooms underground still persist in certain ceremonial rooms, ordinarily called kivas. Subterranean assembly rooms of both circular and rectangular types were used by Californian tribes, and the custom extended along the West-coast, northward into Alaska.⁴

The custom of cremation found among both the prehistoric and historic peoples of Arizona and the cliff-dwellers of the Mesa Verde was not less widely distributed than that of building habitations underground; both customs indicated that there are cultural likenesses between California and Pueblo tribes and point to the conclusion that the most ancient prehistoric culture of the two regions was not very different. The present Pueblo culture has developed characteristics that may be regarded as autochthonous or modifications due to environment, but it shared much with the early prehistoric culture of the ancients of California and the West-coast.

J. WALTER FEWKES.

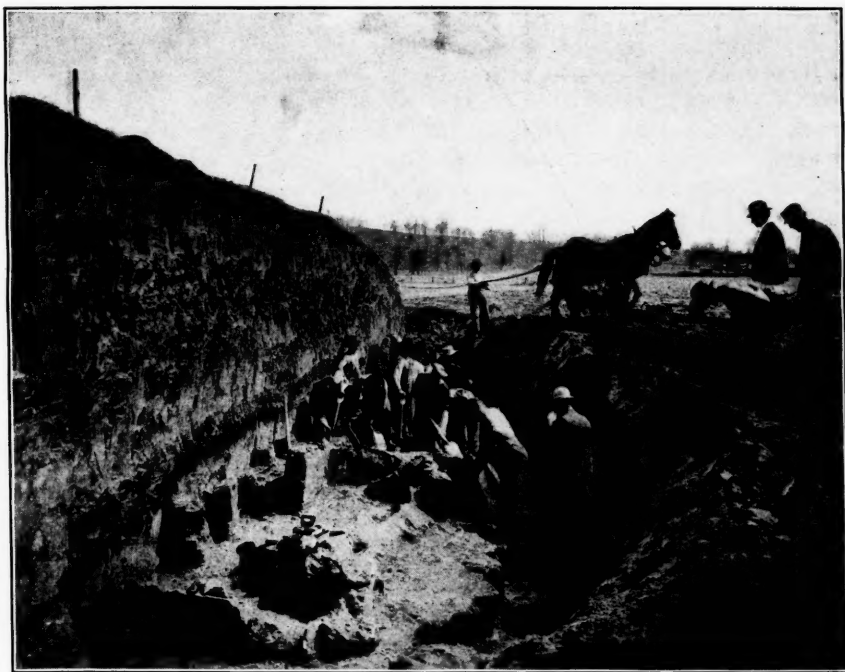
Washington, D. C.

² See in Report of the Superintendent of the Mesa Verde National Park, to the Secretary of the Interior, for 1900, "excavation and repair of Cliff Palace."

³ See Dr. Hough, *Bull. Bur. Amer. Eth.*, No. 35. The subterranean rooms at Casa Grande are situated below the foundations of the great surrounding wall of Compound B.

⁴ See E. Sarfert. *Haus und Dorf bei den Eingeborenen Nordamerikas. Archiv. für Anthropologie. N. F. Bd. N. 2, 3, pp. 119-215.*





SOUTHEAST QUARTER OF MOUND, DURING EXCAVATION; MEN AT WORK UNCOVERING THE STONE FLOOR

THE BOONE MOUND¹

BOONE Mound was located on the southwest quarter of the southwest quarter of Section 26, Township 84 north, Range 27 west of the 5th principal meridian, vicinity of Boone, Boone county, Iowa. It was 500 ft. east of the east bank of the Des Moines river. The east and west longitudinal axis was north, 69° east. The base of the mound was 24 ft., 6 in. above low water in the Des Moines river at this point and 881 ft., above the level of the sea. The apex of the mound was 15 ft., 6 in. above the lowest level of its base. The greatest distance north and south at the base was 130 ft., and east and west 160 ft. It was 14 ft. high and estimated to contain 1500 yards of dirt.

The mound was on an alluvial bottom land about one-half by two miles in area; built on the first or upper flood plain, of which there are three at this place, the first being 12 ft., above the second, and the second 6 ft. above the third. There was a depression around the mound showing where the soil had been gathered to build it.

¹ This mound was explored by the Historical Department of Iowa under direction of Curators Charles Aldrich and E. R. Harlan, with T. Van Hyning in charge. This article comprises some extracts from the unpublished final report.

The mound was to all appearances preserved in its originality, with the following exceptions: It was covered with a heavy turf of blue grass, some weeds and shrubs, and three stumps of trees each measuring 24 in. in diameter. One was a white elm (*Ulmus Americana*), on the northeast quarter on the 30 foot level; another of the same species on the central south half, on the 36 foot level, and a bur-oak (*Quercus macrocarpa*) near it on the 31 foot level. About 1850 Oliver P. Copher was buried in the top of the mound. Some time during the residence of Samuel Graham and his family on the place, between 1861 and 1870, he made an excavation at the base on the southeast quarter, for the purpose of a fireplace for boiling sugar-water. Roy Ringland, a young man of Boone, set out alone, about 1896, to explore this mound. He made a small excavation about halfway up the central north side, where he threw out probably two or three yards of dirt, and then abandoned the job.

The preliminary surveys of the mound were made in May, 1907, and consisted of, first, several borings reaching below the general level of the adjacent surface to determine the nature of the mound; second, a number of photographs; third, a topographical survey of the mound and a physio-graphical survey of the country surrounding it.

The excavations were begun on April 9, 1908, with 10 men, which number was doubled the second day and continued, with two teams, throughout the work. The excavation was done by placing a row of men with shovels along a section line of the topographical survey; beginning at the edge on a broad side of the mound, cutting down a five-foot slice and throwing the dirt outward, until reaching a little below the bottom of the mound; then proceeding with another section likewise, and throwing the dirt into the excavation last made, and thus proceeding, slice by slice, through the mound. Every workman was instructed to watch closely every shovel of dirt thrown, and the writer and two assistants kept a continuous lookout. A record chart and a note book were kept; and 4 records were made of everything considered worthy. A note was entered in the note book and the article indicated in three positions on the chart; one giving the vertical distance and two the horizontal, one of the latter positioning the article in the length of the mound and the other in the breadth. A number of photographic negatives were made during the work and after.

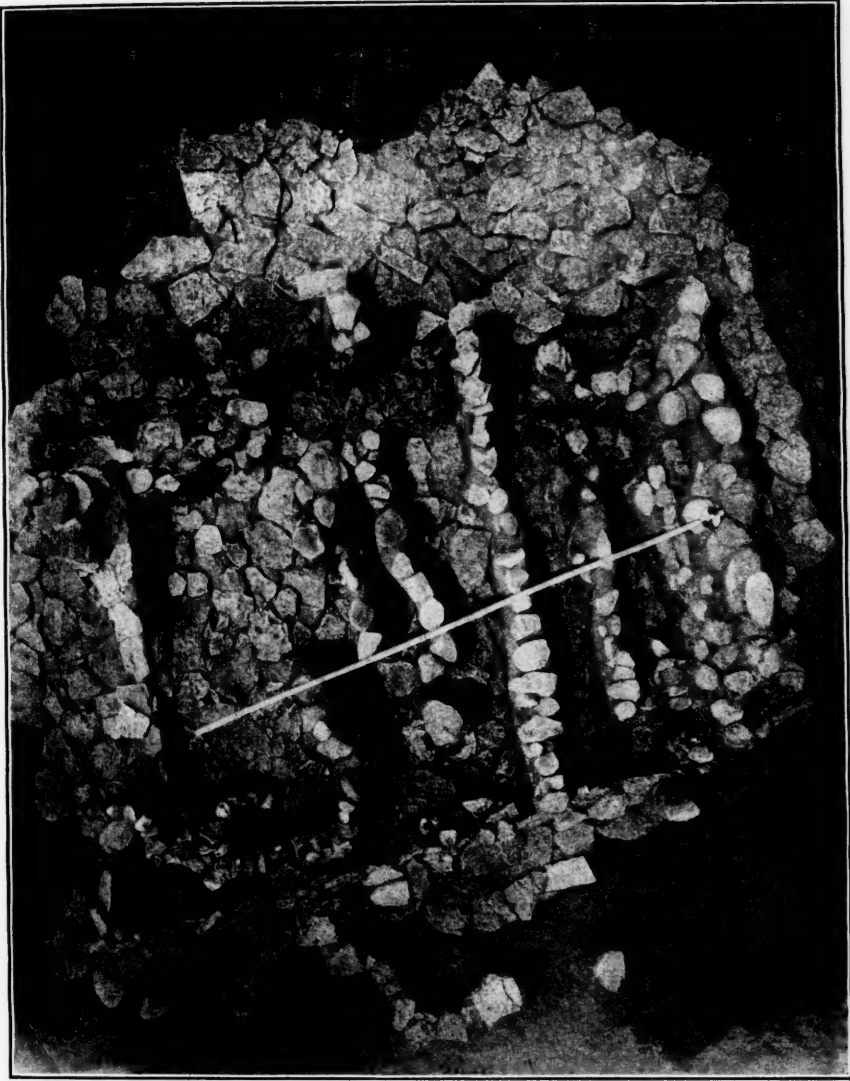
The mound may be said to have been practically void of artifacts so often found in similar works. There were, however, a few stone implements; a few thousand potsherds (fragments of pottery) and several thousand shells of fresh water mussels (*Unionidæ*), all of which were found scattered throughout the mound from top to bottom, and seemed to have been placed with no special purpose but to have been gathered with the dirt in the building. Potsherds are scattered over the surface of the fields surrounding the mound, which would bear this out. This is not true of the shells, but they would have decayed and disappeared where exposed to the elements. They were generally well preserved in the mound where away from moisture and frost. The potsherds show a great diversity in design of surface ornamentation. The tempering material of the pottery is pulverized stone.

NORTH SIDE OF MOUND; 160 FEET LONG AND 14 FEET HIGH





VIEW OF STONE FLOOR, LOOKING EAST. SHOWS STONE SLABS LEANING AGAINST THE LOGS. THE LITTLE COLUMNS OR PYRAMIDS ARE OF DIRT, SUPPORTING THE SMALL "BOULDERS,"



AFTER THE COMPLETE REMOVAL OF THE MOUND; A VERTICAL VIEW SHOWING
THE OUTLINE OF THE STONE FLOOR

The Boone Mound, however, did not need to depend upon the usual "mound relics" for its distinction; for in the bottom, central portion, it contained remains which make it (so far as the writer has been able to learn) unique among prehistoric mounds discovered in North America. This consisted of a stone floor, 26 ft. across the greatest measurement, lying on a leveled surface about 18 in. above the general surface of the land. This

floor was irregular in outline, irregularly but closely laid, with irregular limestone slabs brought from a half-mile distance. On top of this floor were logs placed in a rectangular form, about 10 by 14 ft., the logs being about a foot in diameter. Stone slabs were placed against these logs on the outside, forming an enclosure. On top of these logs were placed other logs crosswise, extending from one side to the other. On top of these in turn there appeared to have been a covering of some kind, seemingly of poles and brush, with small stones (glacial boulders) placed on the top to hold it down while the dirt was being placed thereon in building the mound. A small partition was formed in each of the 4 corners of the rectangle, about the size to accommodate a prostrate body, although no skeletons were in them. These were composed of small stones. Lying scattered on the stone floor were many human bones; one entire skull and parts of 4 others, as well as many vertebræ, the large bones of legs and of arms, ribs, teeth, etc. These bones had all been gnawed by rodents (field mouse). Some of the large bones were gnawed away until but a fragment remained. The greater portion of the bones (as well as many of the shells which compare favorably with pleistocene fossils) are seemingly semi-fossilized or mineralized, having a metallic ring. The analysis, however, does not show the bones to contain any appreciable quantity of mineral matter above the ordinary. One skull is a splendid specimen of the artificially flattened forehead.

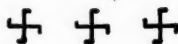
The logs, it must be stated, were decayed until only vestiges remained; but these were in sufficient evidence to well outline the design.

Stone floors, or platforms, and small enclosures of stones are not unusual over the United States, and some have been found in Iowa, but the writer knows of no record of anything of the magnitude and design of the Boone Mound. They generally consist of a few slabs for a floor, on which bodies were laid, and sometimes a few slabs at a distance over them, or a few rather large ones placed on edge with the tops leaned together over the bodies. Small stone circles are sometimes encountered.

After making a chart of the stone floor, and examining underneath it, etc., it was covered over and the surface left in shape for cultivation.

T. VAN HYNING.

Des Moines, Iowa.



WORK OF THE SCHOOL OF AMERICAN ARCHAEOLOGY

THE *Bulletin* of the Archæological Institute of America for February, 1910, consists of annual reports and financial statements. The report of Doctor Edgar L. Hewett, the director of the School of American Archæology, gives the general plan of the work of the School and a report on what is already under way. The work is outlined under 3 heads—archæology, ethnology and documentary history, each of which must be carried on with reference to

the facts determined by the others, if sufficiently reliable results are to be obtained. The plan is to have a general base of operations, near an important field of research, where an adequate museum can be developed; and a field base in each culture center to be investigated. The museum is necessary in order to afford opportunity for the study of field results as well as to preserve and display for the benefit of the public the material gathered.

The old Governor's Palace at Santa Fé, New Mexico, affords such a permanent base. It is the oldest government building in America, so in preserving it the School is rendering a valuable service. It is being refitted for the various uses of the School. The museum is to be educational, containing the results of the study of each ancient culture considered in the work of the School. Use will be made of paintings and mural decorations illustrating the environment under which each special culture was evolved. Photographs, sketches, maps, plans and restorations will be used, as well as type collections.

Certain rooms are reserved for administration rooms; others for the accommodation of the photographic work, wood-working department for architectural reconstruction, the linguistic laboratory, and one for a studio for the artist.

The San Juan valley and the Rio Grande valley are the two general regions being investigated at present. During the summer of 1909, work was continued on the Navajo mountain, the last district of the San Juan region to be explored archæologically. The Tsegi-ot-sosi canyon was the center of operations during the first part of the season. Small cliff-houses, ceremonial caves and burial-places were found, yielding valuable collections of "bags of woven yucca and cedar bark containing quantities of grass seed; medicine bags of cotton, human hair, yucca and buckskin; baskets and mats of various styles; feather and fur robes; belts of cotton and yucca woven in colors; sandals of yucca and cotton in great variety, many woven in patterns of beautiful design and color; implements of stone, wood, horn and bone, and some pottery of rather crude texture." Several ruins formerly unknown except to the Navajo were discovered, the most important of which is the cliff-house called Kit-sil (Keet-seel) by the Navajo. It is situated in a branch of the Tsegi canyon, and consists of at least 150 rooms. It is in a good state of preservation. About 10 miles from Kit-sil is a smaller cliff-ruin of about 120 rooms, known as Betatakin. It is in excellent condition and undisturbed. Professor Byron Cummings, of the State University of Utah, has had charge of this work. He also discovered a remarkable natural bridge, known to a few Navajo as "Nonnezhozhi." It lies in the region, difficult of access, between the Navajo mountain and the Colorado river. It is an enormous arch of sandstone, with a span 271 ft. wide. The top of the arch is 301 ft. above the dry stream-bed below. These dimensions place it ahead of all other known natural bridges.

The most important work in the Rio Grande valley during the last season was the beginning of the excavation of the ruins of ancient villages situated at the base of the Puyé cliff, and completely covered by the talus slopes. These ruins, now called Talus Pueblos, constitute a large proportion of the ruined towns of the Rio Grande valley, and their study changes

some of the previous notions of the cliff-dwellings of this region. "The so-called 'cavate lodges' must be considered simply as back rooms of terraced houses built on the ledges against and upon the cliff walls. These talus pueblos are 'true cliff-dwellings' as definitely as are those built in the caverns of the San Juan drainage."

Two of these were excavated at the base of the cliff, just under the great community house of Puyé. Higher up, on the second ledge of the cliff wall, two similar villages were excavated. Three of these have been named, The House of the Wi-i, The House of the Moon Symbol, and The House of the Turkey People, respectively.

At El Rito de los Frijoles, also in the Rio Grande valley, two talus villages, designated as The House of the Sun People, and The House of the Snake People, were excavated. On the face of the cliff above the Sun House were numerous sun symbols, consisting usually of an etching of concentric circles, often painted red. Twenty-eight rooms have been laid bare. When occupied, this house probably had 40 or 50 rooms, all kinds taken together—cave rooms, or those entirely enclosed in the natural rock walls; alcove rooms, or those partly enclosed in cliff walls; and exterior rooms, or those enclosed wholly by masonry walls.

Some rooms have fireplaces, niches and storage alcoves. All, excepting one, are of the usual living-room type. This one room, 8 by 8 ft., was almost subterranean, and has the appearance of having been the clan kiva. Above is an open room containing some ringing stones, which, when struck by a stone of the same kind, give out a clear, metallic sound. These were suspended by strings of deer-skin and were probably used to call the men to the kiva. Above this open room is a living room. Doctor Hewett calls this group of rooms The House of the Priest.

The House or Village of the Snake People was so named from the painting of the great "Plumed Serpent" found on the wall of the kiva of this group. Small etchings of the Plumed Serpent also occur. This kiva is a "cave kiva," having been enclosed entirely within the walls of the cliff. Here again there is a group of rooms adjacent which probably constituted the dwelling of the priest. The row of holes in the floor common to most of the kivas of this region appears here. The holes vary from 3 to 5 in. in diameter and from 6 to 12 in. in depth. There are 6 in a straight line, averaging 12 in. apart—the usual distance. Separated from the row of holes is another hole, in which a post was set. This was always in a "certain position with reference to the ceremonial opening in the kiva wall through which the sun's rays, entering and falling upon the post, produced a shadow which served to mark certain important divisions of time."

Some distance above and to the left of the kiva, was found a cave burial. The body was placed upon the face, with the head to the west, and the knees drawn up against the chest. "The skeleton was almost completely articulated. The body was first wrapped in a white cotton garment, which was probably the dress worn during life. It is of firm texture and excellent weave, and large portions are found in a good state of preservation. The outer wrapping of the body was a robe of otter or beaver fur. . . . The robe was made by first twisting a small rope of yucca

fiber about an eighth of an inch in diameter; then, with the shredded fiber of the eagle or turkey feather, the fur was bound upon the cord, producing a fur rope, about a quarter of an inch in diameter, which was then woven into a robe with very open mesh. It seems probable that this was the customary mode of wrapping the dead, but as the majority of interments were in cemeteries in the open, the wrappings are for the greater part decayed."

The largest cave kiva that has been found is not far from the Snake House. Its size would indicate that it was for tribal rather than clan use. It was decided to restore it as an example of this form of sanctuary. The floor was cleared and vestages of willow loops set in adobe mortar in the rows of holes were found. Remains of the fire-pit or *sipapu* were uncovered. The work at this point was not concluded.

The most picturesque object thus far studied in the Rito de los Frijoles is the great ceremonial cave at the upper end of the series of ledges. This has been made accessible to visitors by the building of 90 ft. of ladders and the cutting of 200 ft. of trail and stairway in the stone. The kiva in this cave is one of the best preserved and best constructed of the region.

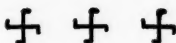
The School has everywhere planned to preserve, first, by excavating buildings or by any other means which will prevent further deterioration; and second, by recovering objects buried in debris and preserving them, either in the building excavated in proper relation to their original environment, or in museums. The idea is not to restore and repair, but to arrest deterioration. Small details are sometimes restored in order to illustrate some special feature, but only after the study of numerous examples, so that it can be done with accuracy. "The dominant idea should be its preservation *as a ruin*, and not its restoration according to the ideas of any one."

Another feature of the work has been making the ruins accessible. Necessary trails have been constructed, stairways made passible and ladders put in place, always, when possible, following the archaic plan of construction and placement.

On behalf of documentary history, Doctor Hewett made a visit to Spain, where he investigated the Spanish archives relative to America. Mr. A. T. Bandelier has in preparation "A Bibliographic Introduction to the Study of the Documentary History of the Rio Grande Valley."

Mr. Sylvanus G. Morley, Fellow in American Archæology, went to Yucatan early in 1909 to study the orientation of Maya temples. He visited Chichen Itza, the largest archæological site in the state, and there secured the orientation of 17 of its buildings. Later he visited Uxmal and made observations on 20 of the principal structures there. He also surveyed an important group of buildings which show a remarkable system of assemblage.

Mr. John P. Harrington has been working on the ethnological branch of the work. He has been studying the Tewa language and mythology from material gathered among the Indians of the San Ildefonso pueblo, the social organization of the Yuma Indians, and other languages.



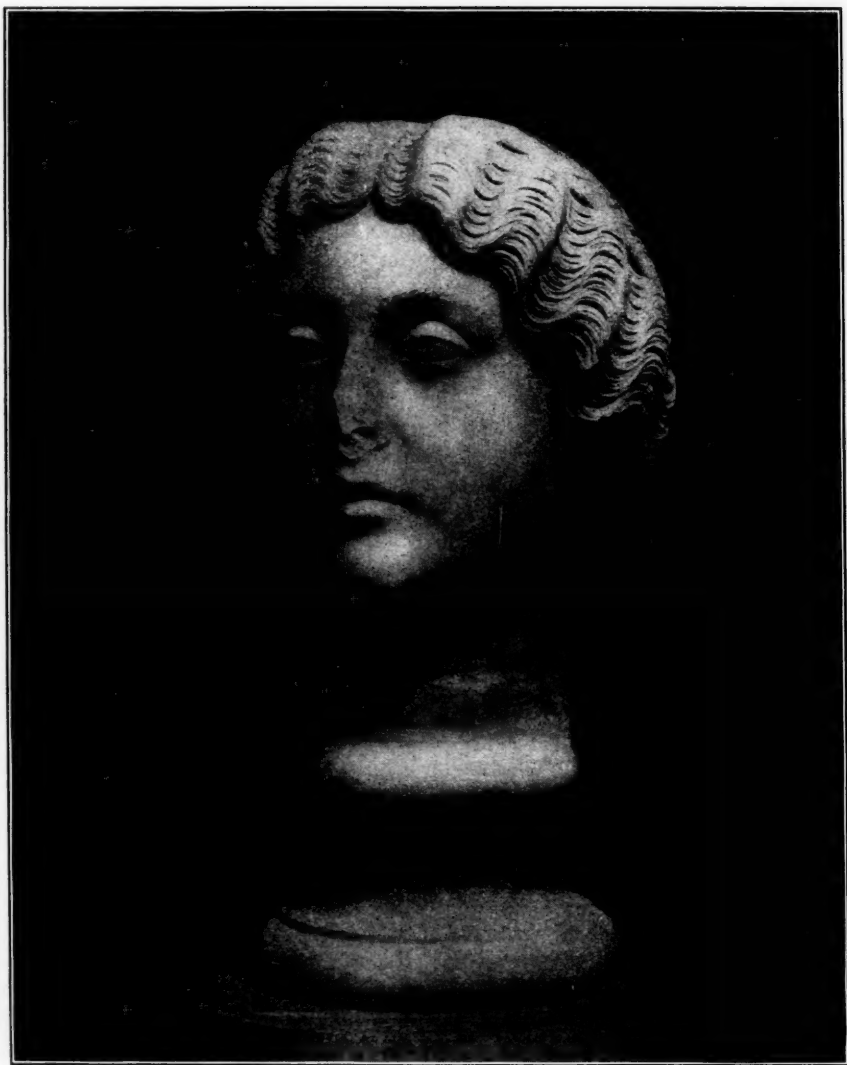


PLATE I. LUCILLA



ROMAN COINS WITH WOMEN'S HEADS

THE COIFFURE OF ROMAN WOMEN AS SHOWN ON PORTRAIT BUSTS AND STATUES

BEFORE the end of the I century B. C., few portraits representing Roman women were made, but after that time they were much more numerous. With the modes of hair-dressing as found on the portrait statues and busts this paper will be concerned. Although we have meager information as to the styles of coiffure in early Roman days, about the beginning of the Empire the portraits of the court ladies begin to appear upon coins and in statues. If we had the statues alone, there would be much difficulty in classifying, but by comparison with the coins, which preserve not only the portrait but also the name, the marble portraits may easily be classified into periods and often identified. A means of dating is afforded also by the length of the bust, which in the early period of the Empire shows only the head and neck, but increases in length until, in the time of Hadrian, it is extended almost to the waist line. Again, the pupil of the eye is at first not indicated, but at the time of the Flavians it is slightly shown and is developed until a more life-like expression is reached, as shown in plate V, fig. 1, a bust made at the beginning of the III century A. D.

Previous to the days of the Empire the coiffure of Roman ladies seems to have been characterized by great simplicity. The matron dressed her hair into a coil high on her head. This mode was sometimes given the name of *meta* from its resemblance in shape to a boundary stone; it was also called *tutulus*. Later we find the hair parted and combed smoothly back, with sometimes a slight roll above the ear, being formed into a simple knot at the back.

We learn from literature that, in an early period, all elaborations of coiffure were considered as belonging to the foreigner and courtesan. Plautus makes one of his characters, in addressing such a person, say, "Unless you go away from here at once, by heavens, I will tear from your head those carefully arranged, curly, perfumed false locks of yours!" In imperial times, however, the simplicity of an earlier day disappeared. Elegance and

luxury prevailed, and their influence is shown in the coiffure of Roman ladies as well as in everything else pertaining to the mode of living.

In classifying the types, I shall, for convenience, make 8 divisions or periods to which the portrait statues may belong, beginning with the late Republic and ending with the III century A. D., this being the age of greatest interest.

TYPE I. LATE REPUBLIC

Of this period there are coins which bear the names of Fulvia and Octavia, the wives of Marc Antony.¹ In this type the distinguishing features are a narrow puff on the forehead and a braid laid from it over the top of the head and carried down until it joins the knot or coil behind (Pl. II, Fig. 2). The puff was made by pulling out loosely the beginning of the braid, which was made of a portion of the hair parted off on the top of the head and combed forward. The back hair was arranged in several ways: (a) Braided into several braids and twisted so that it projected at a sharp angle with the head, several inches above the neck. (b) Braided and doubled on itself low on the neck in a coil reaching several inches down the back; the ends were brought up and wound around the coil at the neck. (c) Simply coiled low at the back of the head. Sometimes a braid or wavy lock of hair was brought from the coil at the back, just above the ear, passing through the puff at the front and down on the other side to join the coil again (Pl. II, Fig. 2). No attempt was made at elaborate waving or curling. Comparatively few specimens of this type exist, although Ovid evidently refers to this style in the lines,

"Exiguum summum nodum sibi fronte relinqui
Ut pateant aures ora rotunda volunt,"²

"Those with round faces wish a small knot left high on the forehead so that the ears are not covered."

TYPE II. EARLY EMPIRE

Coming to the time of the early Empire, we find more numerous examples of busts, statues and coins. The coins show Livia, the wife of Augustus; Agrippina the Elder; Drusilla, Julia Livilla and Agrippina the Younger, sisters of Caligula; Messalina, wife of Claudius; Poppaea, wife of Nero; Claudia, daughter of Nero; and Messalina the third wife of Nero. All these women wear the same general style of coiffure, which is quite different from the preceding type. Livia, and possibly Julia Augusti, are represented with both styles, as would be expected. A number of the busts have been identified by comparison with coins, notably Livia and Agrippina.³ (Fig. 2, p. 167).

¹Cohen: *Médailles Impériales*. Vol. i, pp. 51-56.

²*Ars. Amat.*, iii, 139, 140.

³Bernoulli: *Römische Iconographie*. Vol. ii, Taf. v, xv.



PLATE II. ROMAN BUSTS SHOWING VARIETIES OF COIFFURE

In the early Empire style the puff and braid on top of the head disappeared. The hair was parted in the middle, slightly or elaborately waved, and combed down low on the neck. In the most common form of this coiffure, the hair at the back was arranged as (b) in type I (Pl. III, Fig. 1). Occasionally it was arranged as (a) in type I. Rarely we find it coiled in a simple knot low on the neck as in a coin of Livia (Fig. 4, p. 173).

Variations of arrangement of the front hair are as follows: (a) A fringe of curls appears around the edge of the forehead. In identifying some portrait busts of Livia, Mau, in the *Römische Mittheilung*,⁴ detected the presence of a wig, underneath which appears a fringe of curls of the natural hair. (b) The fringe becomes wider, and in the later development of this type we see a wide curled bang, the forerunner of the high, pompadour-like arrangement of the following period (Pl. IV, Fig. 4).

A striking feature, though not always present, is a lock of hair falling forward from the braid or coil and resting on the shoulders (Pl. III, Fig. 3). Sometimes there are two and even three curls on each side.

Of this period, which extended to about 70 A. D., Ovid declared that the acorns of the forest or the wild bees of Hybla could not surpass in number the infinite varieties of coiffure.⁵

⁴Vol. vi, 230.

⁵*Ars. Amat.*, iii, 149-152.

TYPE III. FLAVIAN

Julia, the daughter of Titus, was the imperial lady who set the next style. The coins show Julia Titi; Domitia, the wife of Domitian; and Plotina, the wife of Trajan (Fig. 7, p. 173).

The wide curled bang of the time of Claudius, already noted, is now so arranged as to be raised high and to form a thick, crescent-like frame for the face (Pl. IV, Fig. 1; Pl. II, Fig. 3). This arrangement was known as an *orbis*.⁶ The hair was parted into a wide bang, cut rather long and arranged on the wire frame which gave the *orbis* its shape. The ends of the hair were curled. The greatest care was necessary to keep this *orbis* even in shape, and dire was the punishment which awaited the unhappy slave who misplaced even one curl.⁷

In the back the hair was divided into many parts, braided, and these braids were coiled: (a) in the low, long coil of the two preceding periods, Type I, (b); Type II, (a); (b) in a coil halfway up the head; this coil was sometimes made without braiding the hair.

The locks or curls on the neck, seen in the preceding type, entirely disappeared. Juvenal speaks of this style of coiffure in the following lines:⁸

"Another, trembling on the left, prepares
To open and arrange, the straggling hairs
In ringlets trim: meanwhile the council meet
And first the nurse, a personage discreet,
Late from the toilet to the wheel removed
(The effect of time) yet still of taste approved,
Gives her opinion; then the rest, in course
As age, or practice lends their judgment force;
So warm they grow and so much pains they take,
You'd think her life, or honor, was at stake.
So high they pile her head, such tiers on tiers
With wary hands they pile, that she appears
Andromache before;—and what behind?
A dwarf, a creature of another kind!"

The workmanship on the statues representing this mode of hairdressing is interesting. While the workmen often succeeded in representing with a fair degree of accuracy the parting of the hair and arrangement of the curls, in other cases he simply made the shape of the *orbis* and bored holes in it to indicate the curls (Pl. IV, Fig. 1).

Plotina, the wife of Trajan, while retaining the general style of this type, modified it to some extent (Pl. III, Fig. 4; Fig. 10, p. 167). The hair was still parted, brought forward and supported on the wire frame, but it was no longer cut short. At the front, just over the forehead, the hair was evidently brought together in a knot. The ends then remaining were divided

⁶Mart., ii, 66, 1.

⁷Juv., vi, 490, *seq.*

⁸Sat., vi, 495-507, Gifford's translation.



PLATE III. VARIETIES OF ROMAN COIFFURE

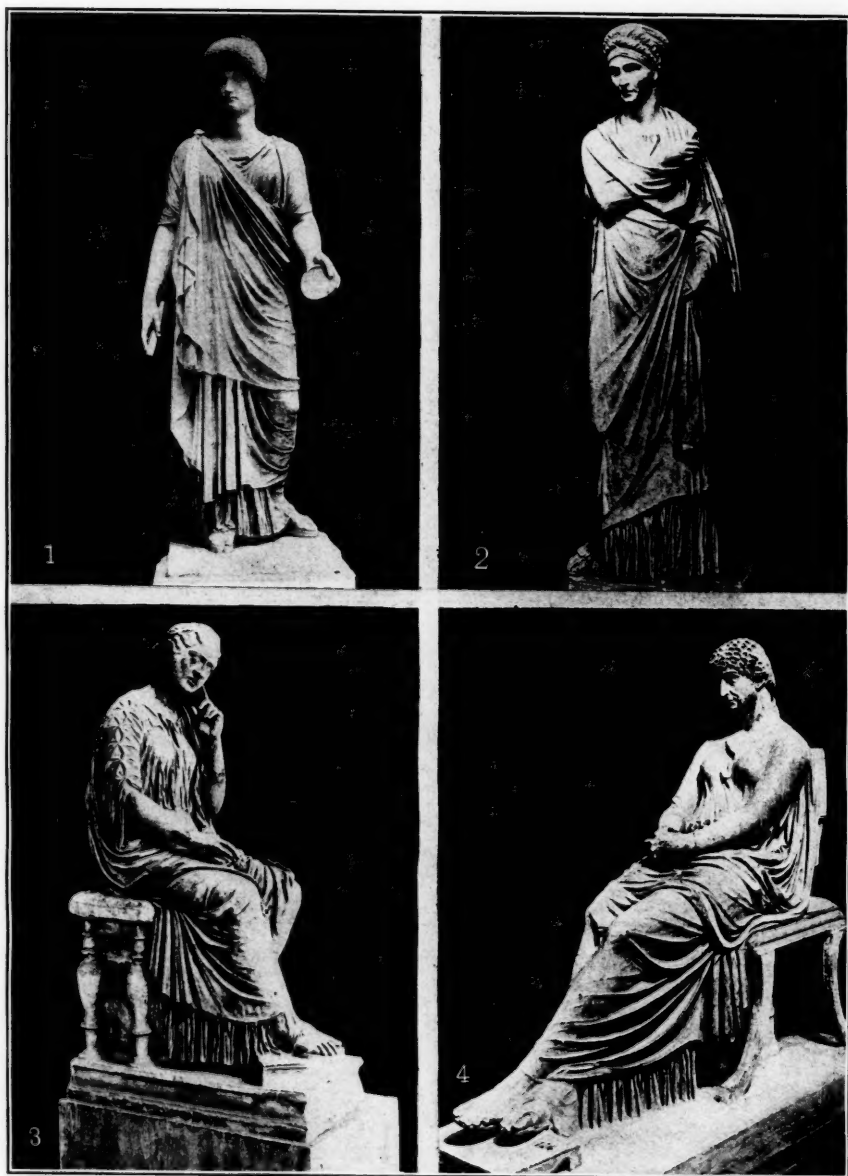


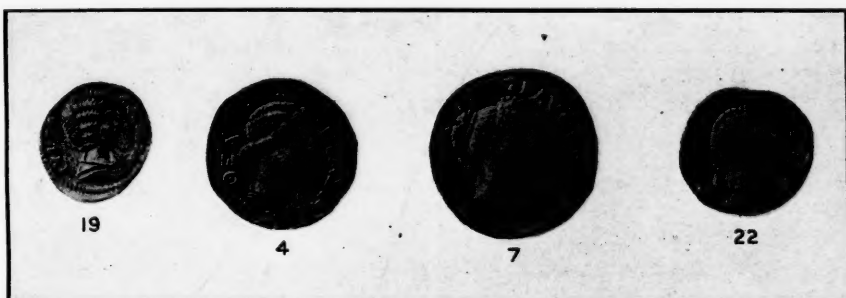
PLATE IV. VARIETIES OF ROMAN COIFFURE

into two parts and wound around a narrow half circlet of metal which fitted on the forehead below the *orbis* and reached to the ears. If there were ends still left, they were curled and left hanging in front of the ears.

TYPE IV. "MATIDIA" TYPE

Matidia, the niece of Trajan, introduced a radical change in her coiffure (Fig. 11, p. 167). The coins show Matidia and Sabina, the wife of Hadrian.

The *orbis* disappeared and in its place was a diadem effect. The circlet of metal with the hair wound around it is still seen, though it is now doubled and even tripled. Back of this were the diadem-like structures. These were quite as elaborate in their way as the *orbis*, many of them being formed of braids plaited in a most intricate fashion (Pl. IV, Fig. 2). There were usually two or more of these diadems, and they were sometimes of metal, not covered by the hair. In the back, the arrangement of the hair was much higher and broader. The hair was braided into several braids and so wound



ROMAN COINS WITH WOMEN'S HEADS

about the head that a large circle was formed by the braids and the crown of the head was not covered. Later developments of this type show this circle so increased in size that there was no room for the diadem, and it disappeared (Pl. II, Fig. 5).

Most of the coins and portrait statues of Sabina, the wife of Hadrian, are perplexing at first sight, so different is their coiffure from any of the formal styles affected by the ladies of the Empire. However, as Sabina is represented with a distinctly Hellenic style of coiffure such as goddesses wear, and as she was deified, it is safe to assume that these are idealized types and not portrayals of her actual everyday coiffure. We have one coin on which she appears with her hair arranged in the mode of the day.

TYPE V. THE "FAUSTINA" TYPE

In representations of Faustina the Elder, whose name I give to this type, greater simplicity is seen. The metal circlet and diadem were no longer used. The hair was parted, slightly waved, combed back, and braided

into 4, 5 or 6 braids on each side, at varying heights. These were brought upward and formed into a long, narrow coil, very high on the head (Pl. V, Figs. 2 and 4). A band was often worn in front of this coil, while a lyre-shaped ornament, evidently formed of the hair, is sometimes seen. Many portrait busts of Faustina are easily recognizable from their resemblance to the coins (Fig. 15, p. 167). The coins also show Domitia Lucilla, wife of Marcus Aurelius.

TYPE VI. THE "LUCILLA" TYPE

Examining the coins, we find in Lucilla, the wife of Lucius Verus, still another type (Fig. 16, p. 167). The coins also show Faustina the Younger, second wife of Marcus Aurelius, and Crispina, the wife of Commodus, with hair dressed in the same manner. Here we find the hair still parted and combed back in soft waves over the ears, but the arrangement in the back was much lower. The hair was usually braided and coiled simply near the base of the head. Often a small braid is found on each side, which divides the waves of hair, about halfway from front to back, and joins the coil behind. The waves of hair were fuller than in the preceding type and give a hint of the padded, wig-like coiffures of the next period (Pl. I). Variations of this type show the hair in loop-like effects, instead of waves in front of the dividing braid (Pl. IV, Fig. 3), and also as formed into a sort of roll extending about halfway back.

TYPE VII. THE "JULIA DOMNA" TYPE

At the end of the II century, coins of Julia Domna, wife of Septimius Severus, show a massive, wig-like coiffure (Fig. 19, p. 173; Pl. V, Fig. 1). Great masses of hair surrounded the face and were combed back to be twisted or braided into a huge flat coil covering the entire back of the head. Naturally, few women had hair enough of their own, and many wigs and much padding must have been used. This is clearly shown both on the coins and the busts. On one bust in the Capitoline Museum in Rome, the marble wig is actually removable (Pl. III, Fig. 2). Whether this was for the sake of realism or to make it possible to change the style of the hairdressing to suit the lady, it is difficult to say.

Such a use of wigs and padding as was resorted to by Julia Domna and her contemporaries aroused the scorn and denunciation of the early Christian writers, notably Tertullian, who says: "Besides which you affix I know not what enormities of subtile and textile perukes. . . . It has been said that no one can add to his own stature. You, however, do add to your weight some kind of rolls or shield bosses to be piled upon your necks!"⁹

TYPE VIII. THE III CENTURY TYPE

Much the same style prevailed as before, except that the mass of hair was lower. It was combed back of the ears, and then fell down upon the shoulders. The flat coil became an intricate 5 or 6 stranded plait which was brought up high on the head (Pl. II, Fig. 4; Fig. 22, p. 173).

⁹*De cult. fem.* ii, 7.



PLATE V. VARIETIES OF ROMAN COIFFURE

A FIXED TYPE

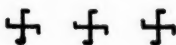
It remains to speak of a type which remained the same during all these periods—the coiffure worn by the Vestal Virgins (Pl. V, Fig. 3). There are many statues and busts of Vestals in existence, and a close examination of their mode of arranging the hair reveals much that is not apparent at the first glance. Viewing the statue or bust from the front, we see a cloth in 6 folds wound about the head, and over this a hood-like drapery. Examining the back, we find that the hair was divided into 6 parts, these being made into 6 braids, 3 on each side. These braids were crossed and so wound about the head that there were 6 braids on top, under the 6 folds of cloth. This cloth, called the *infula* was fastened at the back by the narrower *vitta*, the ends of which are seen falling on the shoulders in front. Over all this was placed the hood-like drapery before mentioned. In early times, the hair of the newly married women was parted into 6 locks with a spear (*hasta*), and the style adopted by the Vestals may be a relic of that custom.

HAIRPINS AND DECORATIONS

It is a curious and inexplicable fact that almost none of the portrait statues give any evidence of the use of hairpins. That they were employed we may conclude from the evident necessity for their use, and we have, besides, some testimony from literature. Dio Cassius tells how Fulvia, the wife of Antony, held the head of Cicero in her lap, while she pierced his tongue with a pin which she drew from her hair.¹⁰ Apuleius speaks of a woman who avenged the death of her husband by putting out the eyes of the murderer with a hairpin.¹¹ Moreover, the pins themselves, made of gold, silver, ivory, jet and bone, have been found in large numbers. One or two wigs have been found with the pins still in place. The pins could hardly have been concealed, as is the modern hairpin, for they did not have a double prong; to be of any use at all, they must, therefore, have projected a little. On some of the pins that have been found, the heads consist of ornaments which are several inches long. One portrait bust exists on which the coiffure, of the type of Matidia, is held in place by a long pin.¹² The writer has seen another, in the Louvre, on which pins are indicated, this being the only one found in the several hundred examined. The pins in this bust are indicated by small projecting knobs. The difficulty of carving so small an object and the danger of breakage are, perhaps, sufficient reasons why no more of them are shown. Similarly, combs¹³ (*pectines*), which are often mentioned in literature, are not represented on the statues.

GRACE PALMERLEE.

Noblesville, Ind.

¹⁰Dio Cass., xlvii, 8.¹¹Apul., *Metam.*, viii, 13.¹²Daremberg and Saglio, *Dict. des Ant.*: Vol. I, p. 64, Fig. 103.¹³Cf. Poll. v, 96.

O. HAMDY BEY

THE DEATH of Hamdy Bey at Constantinople on February 24, 1910, has removed from the stage one who played a very important part in the development of art and archæology in the Turkish Empire, and one with whom during more than a quarter of a century all archæologists interested in the archæology of the Levant, Asia Minor and Babylonia have had to reckon.

O. Hamdy Bey was by descent a Greek, his grandparents having been slain in the massacre of Scio, in 1822, and his father, then a small boy, carried away to be a slave in Constantinople. Here he won the favor of a well-to-do Turk, was adopted by him, received a European education and ultimately rose to be Grand Vizier, under the name and title of Edhem Pasha, in the empire of his captors.

Edhem Pasha destined his son, Hamdy, for the military service, and, as French influence was at that time dominant in the Orient and French military prestige at its height, sent him to be educated at St. Cyr. But military life was little to Hamdy's taste, and at the end of a year, on his own urgent request, he was permitted to leave St. Cyr and go to Paris to study law in the Sorbonne. Art, however, attracted him more than law, and he privately enrolled himself in the Ecole des Beaux Arts as a student of painting, and when he completed his course of legal study in the Sorbonne, at the same time "exhibited" in the Ecole des Beaux Arts.

Shortly after his return to Constantinople, he published an article on the *Inconsistencies of Judicial Procedure in the Turkish Empire*, which attracted the notice of Ali Pasha, then Grand Vizier, an enemy of his father, who banished him to a minor post at Bagdad. The famous Midhat Pasha was at that time Governor General of Bagdad, and was engaged in attempting to introduce all sorts of European reforms in Mesopotamia and Babylonia. With him Hamdy at once found favor and under him he led for a while a varied and checkered career, now making war on the Arabs in the Nuffar marshes, now conducting excavations at the site of ancient Nineveh, now sketching and painting the country and the people of Haroun-er-Rashid. Two years later Ali Pasha sent him to Bombay as Consul, but, being taken ill on the way, he seized that opportunity to return to Constantinople, whereupon Ali appointed him Secretary of the Legation at St. Petersburg. This appointment Hamdy begged leave to resign, and he was permitted to withdraw into private life, where he began to devote himself wholly to art, painting, among other things, a battle piece representing a scene in the war with the Affech Arabs, in which he had just taken part.

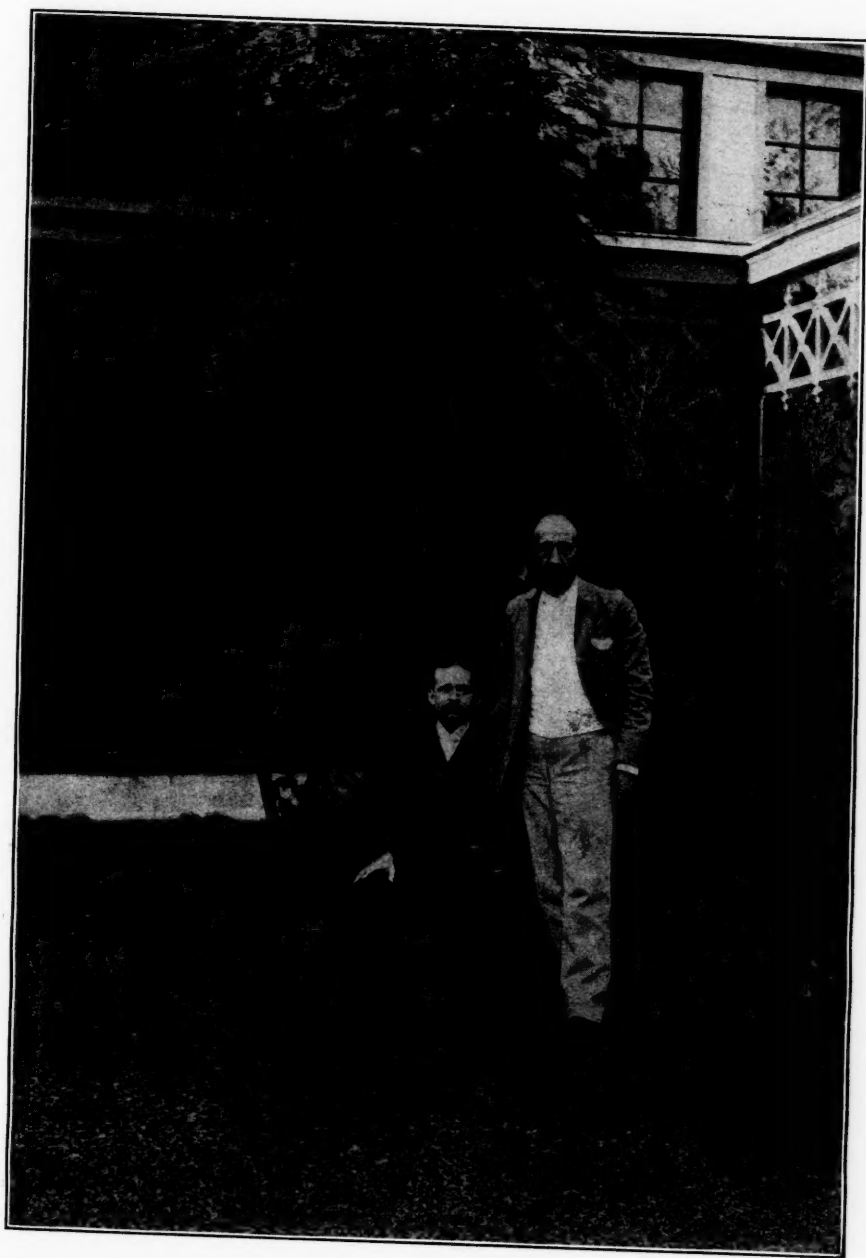
One day, returning from a walk, he found his studio in possession of officials from the palace, who had already removed the great battle scene and were waiting to carry him also to the Sultan's presence. He went in fear and trembling, not knowing whether the summons meant death or banishment. He found the Sultan, Abdul-Aziz, admiring his painting, for which he, Hamdy, was paid by the present of a diamond-set snuffbox and the post of Introducer of Ambassadors.

Shortly afterwards Midhat Pasha was made Grand Vizier, and Hamdy began to play an important rôle in political life. He held various commissions and offices, and, during the Russian War, for a short time saw active service in the army; but his career was unfavorably affected by the fall of his friend and special patron, Midhat Pasha. He came under suspicion, and for his own safety was obliged to retire once more into private life, where he lived for some years under constant police surveillance. In 1881, however, the post of Director of the Imperial Museum at Stamboul became vacant, and he was the only man in the empire at all qualified to fill it. Up to this time the post had been one of little importance and the Museum itself a mere place of collection of antiquities, which were never exhibited, but sold privately from time to time to foreign collectors and museums. To give him a salary sufficient for his needs, Hamdy was at the same time made a member of the mixed Commission of the Public Debt, but it was the position as Director of the Imperial Museum which gave him his opportunity and his fame. He set out to establish a school of art,—painting, sculpture and architecture—on the model of the *Ecole des Beaux Arts* in Paris, and a museum which should be in some degree worthy of the name.

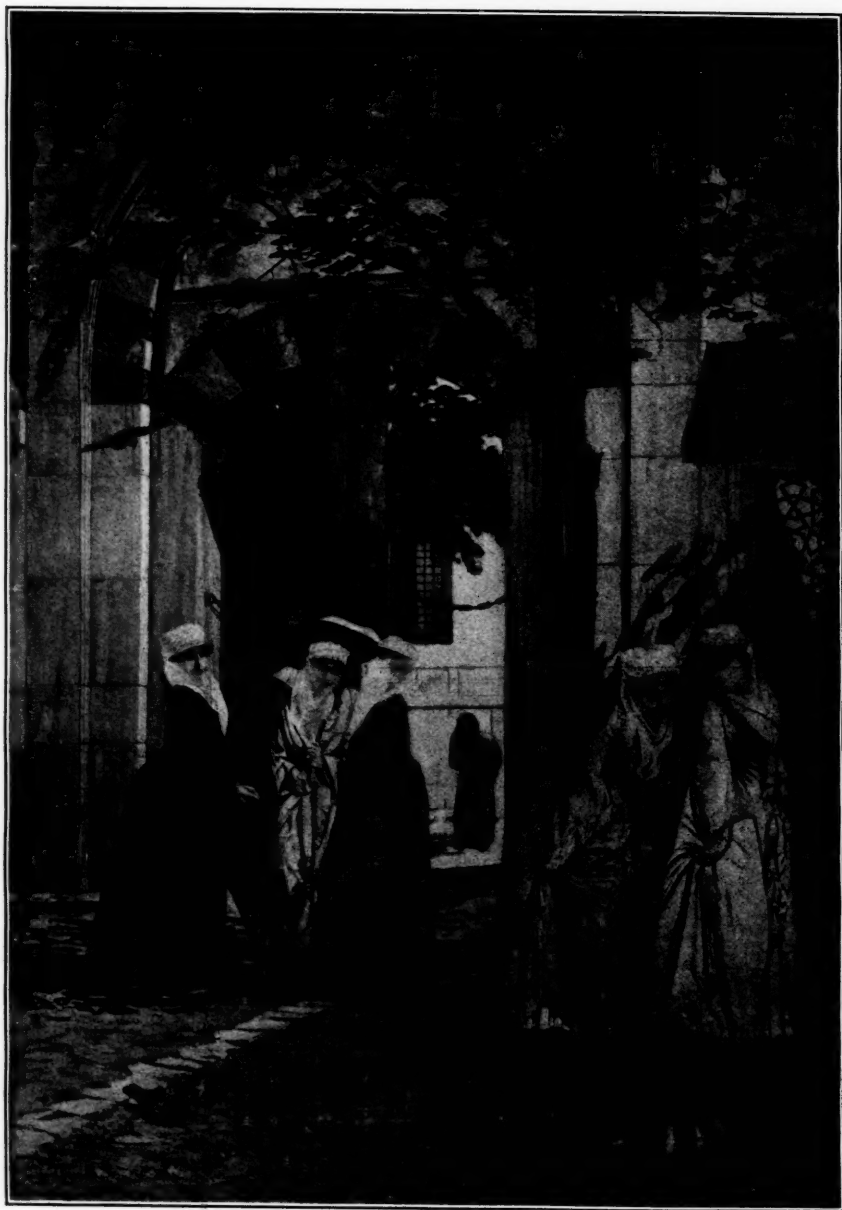
When he became Director, the archæological and art collections, such as there were, were stored in Chinili Kiosk,¹ an old palace on Seraglio Point, in a curious condition of chaos and disorder. Ten years later Hamdy had erected the first of the new modern buildings of the Museum, and set up and exhibited in most creditable fashion, a collection of antiquities containing objects of very great value, among which probably the most interesting and unique was the collection of sarcophagi, largely the result of his own excavations at Sidon in 1887. Being an artist rather than an archæologist, Hamdy had at first wished to decline the appointment of Director of the Museum, but the Sultan had refused to permit this. In accepting the appointment against his own wishes, Hamdy was able to secure certain concessions and conditions, including the promise of the Sultan's financial support and of legislation which would enable him to protect and control excavations in the Turkish Empire and the export of antiquities. This promise was made effective by the enactment into law, shortly after his appointment, of the Greek law of antiquities, practically without change. This very stringent law was not altogether adapted to the conditions of the Turkish Empire, could not be literally enforced and sometimes caused considerable hardship and annoyance to excavators, but to have brought the control of antiquities under a law of some sort was certainly of great importance for the development of the Museum in Constantinople, and to some extent protected the wonderful ruin sites of the empire from ruthless exploitation. It must be admitted that in the latter regard the law and its administration left much to be desired, but perhaps it was the best that could be done under the existing conditions of the empire.

Hamdy had himself had some small experience as an excavator at Nineveh, as already narrated. Two years after his appointment as Director of the Museum, in 1883, he undertook the first official excavations of the Turkish government at the remarkable tumulus of Antiochus of Com-

¹ See illustration RECORDS OF THE PAST, vol. I, p. 293.



HAMDY BEY AND DR. PETERS IN THE FORMER'S GARDEN, CONSTANTINOPLE



LADY DAY AT THE MOSQUE—A PAINTING BY HAMDY BEY

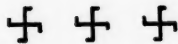
magene on Nimrod Mountain, one of the peaks of the Taurus; but it was his discovery of the wonderful sarcophagi at Sidon and especially the so-called Alexander sarcophagus, 4 years later, in 1887, which achieved him fame as an explorer; and the glorious Greek sarcophagi discovered in that tomb, together with the sarcophagus of the Sidonian King, Tabnith, discovered in a neighboring tomb, constitute to-day the chief treasures of the Museum at Constantinople.

It was art, not archæology, which appealed to Hamdy, however. He loved antiques, not for their antiquity or their history, but for their beauty, and color always appealed to his eye more than form, so that to him the one special charm of the "Alexander" sarcophagus was its coloring. At the time when I knew Hamdy best, his interest in his art school was far greater than that in his Museum, although it is the Museum rather than the art school which has made him famous. He used to take me into the school to watch the students draw and paint and tell me their stories. He loved to describe his struggles in founding the art school, to recount his difficulties obtaining models, and to tell how his wife's feet and hands had served him at the beginning to make the plaster casts from which his students learned to draw. Many hours I spent with him also in his studio in his *Konak* at Courouchesme, watching his work and hearing the story of his art experiences. It was his wife who acted as his model for the Turkish woman who figures in the paintings, several of which were exhibited and purchased in Berlin and Paris. One specimen of his painting, brought to this country, was exhibited in the Chicago Exposition of 1893, and finally purchased by the University of Pennsylvania.

Personally Hamdy was a man most interesting and fascinating, one of the few Turks of rank and position who dared to remain free and independent, through the worst periods of the Hamidian oppression, at the continued risk of his life. A loyal and true friend, those who enjoyed the intimacy of his friendship and of his household learned to love him as a man as well as to admire him as an artist and an organizer, struggling under enormous disadvantages to promote art and science in his native land.

JOHN P. PETERS.

New York City.



PALÆOLITHIC BED BENEATH THE BOULDER CLAY IN SUFFOLK.—"Dr. J. Sinclair read a paper [before the Anthropological Institute] on *The Existence of a Palæolithic Bed beneath the Glacial Boulder Clay in Southwestern Suffolk*. The implements were discovered in a well-sinking at a depth of 100 ft. in a seam of unrolled gravels beneath the blue boulder clay. The finding of these rude implements *in situ* beneath the glacial boulder clays is of considerable importance, as they are evidence of the existence of man on this old land surface probably long before the beginning of the glacial period. In the discussion, although doubt was expressed by some of the speakers as to the artificial character of the implements, the general opinion was that they were of human workmanship." [London *Athenæum*, 19 Feb. 1910.]

BOOK REVIEWS

THE EARLIEST VERSION OF THE BABYLONIAN DELUGE STORY¹

ANOTHER publication by the University of Pennsylvania, a pamphlet of 70 pages, on the explorations at Nippur, appeared early in March, and, unhappily, the discussion which it has produced regarding the age and biblical value of the tablet considered has assumed a personal aspect which is very unfortunate, both for the archaeological department of the University of Pennsylvania and for the science of archaeology in this country.

The heat of the controversy is over the age, translation and value to Biblical students of the fragment of a tablet describing a flood. Unfortunately for the general public, this tablet was very widely noticed by the press throughout the world before an opportunity was given other Assyriologists to study and pass judgment on the merits of the case. On account of the wide publicity which has been given it, we feel that it is advisable to state both sides of the case quite fully, especially from the point of view of the layman. We desire a fair presentation without personal controversy, as this is the only way in which science is ever advanced.

Before doing so it should be stated that no less than 4 other Babylonian versions of the deluge story are in existence, two in the British Museum, one in Berlin, and one in the Morgan Library, New York, the latter being considered the oldest. All these versions are fragmentary, although the one in the British Museum contains about 200 lines, nearly all of which are complete. This account is wonderfully similar to the biblical account.

The "Deluge Tablet" under discussion is, according to H. V. Hilprecht's statement in the first chapter, a small fragment from one of the boxes of cuneiform tablets collected on the Fourth Expedition to Nippur (p. 1). It measures $2\frac{3}{4}$ in. in greatest width by $2\frac{3}{8}$ in. in greatest length, and $\frac{7}{8}$ of an inch at its greatest thickness. "Originally it was inscribed on two sides, the obverse and reverse, though the one side is now entirely broken away. There are a few characters preserved on the right edge of the fragment." The original tablet Dr. Hilprecht considers as having been probably three times as long as the fragment. It is not dated, but was found intermingled with dated and undated tablets with the lowest of 3 strata of "Tablet Hill" at Nippur (p. 36).

Dr. Hilprecht contends that the tablet was written not later than 2100 B. C. (p. 37), or about 600 years before Moses. The translation is as follows; the parts enclosed in brackets are not found in the text, but are supplied by Dr. Hilprecht "according to the context."

¹ *The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur.* By H. V. Hilprecht. (Being Series D, Vol. V, Fasciculus I of the Babylonian Expedition of the University of Pennsylvania. Edited by H. V. Hilprecht). Published by the Department of Archaeology with the Eckley Brinton Coxe, Jr. Fund, Philadelphia, 1910.

TRANSLATION

1. "thee,
2. "[the confines of heaven and earth] I will loosen,
3. "[a deluge I will make, and] it shall sweep away all men together;
4. "[but thou seek]life before the deluge cometh forth;
5. "[For over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
6. "Build a great ship and
7. "total height shall be its structure.
8. "it shall be a house-boat carrying what has been saved of life.
9. "with a strong deck cover (it).
10. "[The ship] which thou shalt make,
11. "[into it bring the beasts of the field, the birds of heaven,
12. "[and creeping things, two of everything] instead of a number
13. "and the family . . .
14. "and"

Objection is raised to the determination of the age of the tablet from the stratum in which it was found, because of the loose method of recording tablets and other discoveries made during the Fourth Expedition to Nipur. As regards this, it may be well to quote from Dr. Hilprecht's own work issued 7 years ago, *Explorations in Bible Lands during the 19th Century*, page 509:

Haynes unfortunately seemed to have taken no particular interest in the extensive building remains prior to my arrival, or to the precious documents buried within them, beyond saving and counting them as they were gathered day after day. He did not ask Fisher and Gere, who then stood under his direct control as field director, to superintend the excavations in the temple library, nor did he order the different walls and rooms exposed by him to be measured and surveyed. Consequently our knowledge as to how and precisely where the tablets were found is extremely limited. As I must depend almost exclusively on Haynes' official entries and records for this important question, I deem it necessary to submit a specimen of my only written source of information for the time prior to my arrival when most of the tablets were taken out of the ground. I quote literally from his diary:

"January 16th, 1900; 30 sound tablets of promise from a low level in 'Tablet Hill.' Many large fine fragments of tablets, 1 pentagonal prism, $7\frac{3}{4}$ in. long; its five sides from 1 to $2\frac{1}{4}$ in. wide. An hour after dark last evening one of our workmen's huts burned down so quickly that nothing was saved and the occupants barely escaped with their lives. By vigorous efforts the neighboring houses were saved."

I cannot even find out in which section of the large mound he unearthed these particular tablets. Nor is the slightest indication given by him as to whether he worked in a room, or found the tablets in the loose earth, or in both.

Such stratigraphic evidence would not be taken into account in geology, and can hardly be considered as conclusive in archæology; hence the age of this tablet, which Dr. Hilprecht says is undated, must be determined, if that is possible, by its paleography.

The main paleographic argument is based on the use of a certain cuneiform character "*wa*," which he claims is little known on tablets of the Cassite

period in the sense in which it is here used. For this reason he places the age of the tablet very much earlier than the Kassite period (XVIII to XIII centuries B. C.), and not later than 2100 B. C., which is considerably prior to the date of the writing of the biblical story of the deluge. To this view, Professor Albert T. Clay, who has published more plates of text in the University Series than all the other editors of the series on the Babylonian Expedition of the University of Pennsylvania, and so is qualified to speak, takes exception, stating that he has shown that "the sign [wa] not only has this value in the Kassite period and in the Amarna letters, but it is also found, besides other inscriptions, in the syllabaries of Assurbanipal's library (668-628 B. C.), where the identical word found in the fragment WA-SI-E is recorded." From the character of the writing he places the age of the tablet within the Kassite period between 1700 and 1200 B. C.

Another argument used by Dr. Hilprecht is the change of *s* to *z*, which he claims points to the early period. Professors Barton and Clay have met this claim by giving many examples of this change of consonants from the tablets of the Kassite period.

At the meeting of the Oriental Society in Baltimore, which, unfortunately, Dr. Hilprecht did not attend, the exceedingly early date claimed for this tablet was discussed by Professor George A. Barton, Professor Paul Haupt, and Professor Albert T. Clay, who were unanimous in their opinion that the tablet belonged to a much later period than that ascribed to it by Dr. Hilprecht.

Foreign scholars have not as yet had an opportunity to examine the fragment itself. However, most of those who accept, without question, Dr. Hilprecht's claim as to the age determined by the stratum from which he states it came, admit that the character of the script in many respects resembles later tablets. In the last issue of the *Expository Times* [Edinburgh], Dr. Theophilus G. Pinches, of England, an authority on this subject, speaks favorably of the tablet, accepting its age as claimed by Dr. Hilprecht on the supposition that it came from a stratum whose age was known to be 2100 or more years B. C. After writing the main article, besides two other reviews, he learned of the uncertainty as to the exact stratum from which the tablet came and added a statement which, being his latest opinion, it seems advisable to quote at some length. Dr. Pinches says in conclusion:

I have not had an opportunity of examining many tablets of the Kassite period at first hand, but two tablets of that dynasty in the Amherst collection offer respectively early and late characteristics (one is dated in the reign of Sagarakti-Surias, about 1330 B. C.). It might therefore be argued that no hard and fast line with regard to the date of the script can be drawn, and that the new Deluge-fragment may belong either to the early Kassite or late Hammurabi period. At least one letter of Burra-Burias (1450 B. C.) is written in a similar style, though the characters are larger and less spread. *From the Script, therefore, I should prefer the latter date for Professor Hilprecht's new fragment.*— [*Expository Times*, May, 1910, pp. 367-368.]

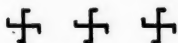
This, it should be stated, coincides with the view of Professors Barton, Haupt and Clay.

In the same paper Dr. Fritz Hommel, of the University of Munich, contributes an article favorable to the conclusions of Dr. Hilprecht. His

article, however, is general and does not mention the character of the script, and accepts without question the age from the stratum in which Dr. Hilprecht claims it was found.

After considering all the evidence it seems to us that any deductions as to the age from stratigraphy cannot be considered conclusive, in view of the lax methods of the Fourth Expedition which uncovered this tablet. Regarding the age as determined by the paleography, we are not able to judge, but there is a difference of opinion in which Dr. Hilprecht seems to be in the minority, with some of the very best authorities on the other side. This leaves the title of the pamphlet, which claims that the fragment is the "earliest," in doubt, for another still earlier is found in the Morgan Library, New York City. Under these conditions it hardly seems advisable to draw broad conclusions from the text or the restorations of this inscription as to the origin of the biblical story of the deluge.

FREDERICK BENNETT WRIGHT.



NARRATIVES OF NEW NETHERLAND²

ANOTHER volume, *Narratives of New Netherland*, has recently been added to the series of *Original Narratives of Early American History*, being reproduced under the auspices of the American Historical Association. This volume covers the entire period of the existence of New Netherland, beginning with accounts of Hudson's third voyage and ending with Peter Stuyvesant's report on the surrender of New Amsterdam to the English in 1664.

While all the narratives, with one exception, have been published before, the work is of great value in reproducing together in chronological order these documents. Many of them were written in Dutch, in which cases former translations have been corrected after comparison with the original manuscripts wherever possible. Such men as Professor William I. Hull, of Swarthmore College, Doctor Johannes de Hullu, of the Dutch National Archives, Professor A. Clinton Crowell, of Brown University, and Mr. A. J. F. van Laer, Archivist of the State of New York, have assisted the editor in revising translations. Each narrative is prefaced by a short biographical note including an account of the circumstances attending the writing of the narrative in question. Footnotes and an index further increase the value of the work.

The one document previously unpublished is a *Description of the Towne of Mannadens, 1661*. It was found among the papers of the Royal Society of London, though how it came there no one knows. Its origin is also unknown. It describes New Amsterdam as seen by the English just before they conquered it. With this description, there is reproduced a map

²*Narratives of New Netherland*. Edited by J. Franklin Jameson, Ph.D., LL.D., Director of the Department of Historical Research in the Carnegie Institution of Washington. Pp. xx, 478, 8vo, 4 maps and facsimile reproductions. \$3.00 net. New York: Charles Scribner's Sons. 1909.

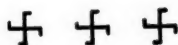
belonging to the British Museum, which may originally have had some connection with it. The map bears the title "A Description of the Towne of Mannados or New Amsterdam as it was in September, 1661."

These various accounts show us the general conditions in the colony and the neighboring Indian territory, as seen through the eyes of sailors, clergymen—both of the Dutch Reformed Church and of the Jesuit order—contemporary historians and men in official positions. An interesting side-light is thrown on the character of some of the settlers by the Reverend Johannes Megapolensis in his *Short Account of the Mohawk Indians* when he says, "The inhabitants of this country are of two kinds:—first, Christians—at least so called; second, Indians."

Some lack of understanding as to the occupations of the colonists seems to have existed in Europe, for van Wassenauer in his *Historisch Verhael* under date of 1626 felt it necessary to state that "Everyone there who fills no public office is busy about his own affairs. Men work there as in Holland; one trades, upwards, southwards and northwards; another builds houses, the third farms. Each farmer has his farmstead on the land purchased by the Company, which also owns the cows; but the milk remains to the profit of the farmer; he sells it to those of the people who receive their wages for work every week. The houses of the Hollanders now stand outside the fort, but when that is completed, they will all repair within, so as to garrison it and be secure from sudden attack."

There is something pathetic in the manner in which the Town Council of New Amsterdam dated their letter to the West India Company announcing the surrender of the city—"Done in Jorck [York] heretofore named Amsterdam in New Netherland Anno 1664 the 16th September."

HELEN M. WRIGHT.



RECENT PUBLICATIONS OF THE UNIVERSITY OF CALIFORNIA IN AMERICAN ARCHAEOLOGY AND ETHNOLOGY^{*}

SEVERAL additional numbers in the series of *Publications in American Archaeology and Ethnology* issued by the University of California have appeared within the last six months. They deal with archaeology in California and the ethnology of certain of the Indian tribes within the state. *Kato Texts*, by Pliny Earle Goddard, presents 37 myths and tales as related to him in 1906 by Bill Ray, one of the 150 survivors of this tribe. The first part of the work is occupied with the tales in the language of the Kato, an Athapascan dialect, with literal translation interlined. At the end of the volume are added free translations of the tales. Considering the small numbers of these Indians, the importance of recording their language and mythology is apparent.

^{*}These include Vol. 5, No. 3, pp. 65-238, Pl. 9, *Kato Texts*. By Pliny Earle Goddard; Vol. 7, No. 4, pp. 309-350, Pl. 32-35, *Shellmounds of the San Francisco Bay Region*. By N. C. Nelson; Vol. 8, No. 6, pp. 271-358, Pls. 21-28, *The Religious Practices of the Diegueño Indians*, by T. T. Waterman; and Vol. 9, No. 1, pp. 1-235, *Yana Texts*. By Edward Sapir, together with *Yana Myths*, collected by Roland B. Dixon.

Shellmounds of the San Francisco Bay Region, by N. C. Nelson records the results of a somewhat detailed survey of the evidences of prehistoric man in the San Francisco bay region, completed in 1908. The author first discusses the adaptation of the region to primitive habitation by reason of its position, physiographical and geological conditions, climate, flora and fauna, and then goes on to the subjects of the distribution, number, size, and nature of the shellmounds and the culture and history of the shell-mound people, including their origin, the age of the settlements and the implied population.

The Religious Practices of the Diegueño Indians, by T. T. Waterman, is a study of the customs concerning birth and adolescence, the mourning ceremonies and other ceremonial matters, and the beliefs concerning origin as formerly observed and believed by the Diegueño Indians living in San Diego county, California. These customs are to some extent still practiced, though under the influence of the Roman Catholic Church many have been discontinued during the past 25 years.

The fourth of these publications, *Yana Texts*, by Edward Sapir, together with *Yana Myths*, collected by Roland B. Dixon, contains the text and interlined translation of 24 tales, part of them in the Central Yana dialect, and part in the Northern Yana dialect. Each is followed by a free translation. There are also 13 supplementary myths without the text.



ARCHAIC GLEANINGS⁴

WE HAVE recently received a small booklet of local archæological investigation under the title *Archaic Gleanings, a Study of the Archeology of Nuckolls County, Nebraska*. The real value of the book is greater than its size would indicate. It is important because it is the record of a local observer, Mr. W. Straley, who finds something of archæological interest wherever he chances to be located, and not only finds it, but records it. In 1908 he printed a somewhat similar booklet on archaeological finds in Comanche, Texas, which we noticed in *RECORDS OF THE PAST* [Vol. vii, pp. 261, 263]. A large number of such observers contributing their discoveries to the state societies as well as their local town papers would greatly advance our knowledge of the early distribution of peoples and civilizations in our country, and would stir up local interest in the subject which is of the greatest importance.

A number of illustrations, both line drawings and half-tones, attest the interest and skill of the author, who is also the illustrator, printer, binder and publisher.

Nuckolls county, Nebraska, lies in the region occupied by the Pawnee tribes when the whites first entered the country, so most of the implements,

⁴*Archaic Gleanings, a Study of the Archeology of Nuckolls County, Nebraska*. By W. Straley, Editor, of the Nuckolls County Herald, Nelson, Nebraska. Pp. ii, 50, 9 plates. Nelson: The Herald Printery. 1909.

pottery, etc., described are doubtless of their manufacture. The discoveries, many of which are depicted, include arrow and spearheads, knives, flint celts, scrapers, flint spades, arrow-shaft smoothers, grooved stone mauls and fragments of pottery.

Mr. Straley is to be further commended not only for following up every reported discovery in the county, but also for stirring up the interest of the farmers by asking their aid, so that stone mauls, when found, are saved and not used to drive stakes as was the former use of one of these mauls discovered in the county.

FREDERICK BENNETT WRIGHT.

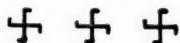


THE JOURNAL OF AN EXPEDITION ACROSS VENEZUELA AND COLOMBIA⁵

VENEZUELA and Colombia, although rich in history, have failed to receive their share of attention by historians according to Dr. Hiram Bingham. Realizing this he made an expedition during the latter part of 1906 and the first half of 1907 across Venezuela and Colombia to study especially the region covered by Bolivar's celebrated march from the vicinity of Achaguas and Mantecal to Bogota in 1819. To accomplish this he took approximately the route followed by Bolivar. This volume is in the form of a journal with three appendices giving a historical sketch of Bolivar's march, the battle of Carabobo and a summary of the weather conditions observed on the trip.

The daily observation of the physiography, people, and animals taken while passing over this historic ground gives an excellent idea of the region through which Bolivar marched and the great difficulties with which he had to contend.

The book is interestingly written, well illustrated and is an addition to our geographical knowledge of this interesting section of South America made famous by Bolivar's remarkable expedition.



EDITORIAL NOTES

DOCTOR MACCUDY TO ATTEND INTERNATIONAL CONGRESS OF AMERICANISTS.—Doctor George Grant MacCurdy, one of our consulting Editors, has been appointed to represent Yale University at the International Congress of Americanists to be held in the City of Mexico, 8 to 14 September, 1910.

WIDESPREAD COMMERCE AMONG THE ABORIGINES IN AMERICA.—In exploring the Seip mound in Ross county, Ohio, alligator

⁵ *The Journal of an Expedition Across Venezuela and Colombia 1906-1907.* An exploration of the route of Bolivar's celebrated march of 1819 and of the Battlefields of Boyaca and Carabobo. By Hiram Bingham, Ph.D., F.R.G.S. [Pp. viii, 284. Yale Publishing Association, New Haven, Conn. 1909.

teeth were found, which indicate the extent of the commerce of the aborigines, and the long distances sometimes traveled by them.

CONGRÈS PRÉHISTORIQUE DE FRANCE.—The sixth session of the Congrès Préhistorique de France will be held at Tours from August 21 to 27, inclusive.

DR. CLAY TO GO TO YALE.—Doctor Albert T. Clay, one of our Consulting Editors, leaves the University of Pennsylvania at the end of this term to occupy the chair of Assyriology at Yale. This chair was recently endowed by J. Pierpont Morgan.

RING OF TIME OF RAMESES II.—According to newspaper reports, the Musée Guimet of Paris has recently come into possession of a ring of the time of Rameses II. It is of thick gold, carrying a cornelian stone, rectangular, large and flat. The stone is inclosed in gold and the ring is ornamented with a fillet of gold. The stone bears hieroglyphic characters.

GIFT OF ARCHÆOLOGICAL COLLECTION TO VANDERBILT UNIVERSITY.—According to the New York *Evening Post*, General Gates P. Thurston of Nashville has recently given a valuable archæological collection to the Museum of Vanderbilt University. It includes specimens from a number of southern states as well as Peru. The collection is arranged in a room to be known as the "General G. P. Thurston Room."

ZONA MONUMENTALE AT ROME.—In connection with the semi-centennial celebration in 1911, a Zona Monumentale, or Zona Archæological is to be established in Rome from the Palatine Hill to the Aurelian wall. It is to be 100 yards wide. The space not needed for traffic will be filled with ruins or gardens. The work of demolition necessary has already begun.

ADDITIONS TO THE MUSEUM OF YALE UNIVERSITY.—During 1909 the Peabody Museum of Yale University was enriched by the gift of two cases of prehistoric implements in stone, iron, horn and bronze from Dr. Paul Vouga, of the Museum of Neuchâtel, Switzerland. By exchange they have received from Stockholm an ethnographic collection made among the African tribes of the Congo. The Egypt Exploration Fund has sent them a collection from the tombs at Mahasna and Abydos, including articles in ivory, vases, beads, ornaments, palettes and pottery.

"THE MAIDEN OF ANZIO."—Professor Strong, an English lady, is reported as holding that the marble statue called the "Maiden of Anzio," which was discovered after a land slide in 1878, is not Cassandra, but is more akin to the later statues of Dionysus and Apollo. She thinks the figure more muscular than the Greeks were in the habit of representing women. She goes on to suggest that the figure in its long, draped tunic represents a Gaulish priest who sacrificed to Cybele, and whose statues have been mistaken for women before. The Italian government bought the statue two years ago, and had it set up in a corner of the Museo delle Terme last October.

PROFESSOR WRIGHT RE-ELECTED PRESIDENT OF OHIO ARCHÆOLOGICAL SOCIETY.—At the recent annual meeting of the Ohio State Archæological and Historical Society, Professor G. Frederick Wright was re-elected president. The Society has this year the largest appropriation for field work that it has ever had. The officers are hoping for a building another year. As the museum is growing rapidly, a proper home for it is almost a necessity.

ARCHÆOLOGICAL COLLECTIONS FROM MANHATTAN AND STATEN ISLANDS.—The department of anthropology of the American Museum of Natural History has recently acquired two large collections of local relics. One was made on Manhattan Island by Messrs. Calver and Bolton. It is of special value since the sites on the upper end of the island are fast becoming obliterated. The collection includes several interesting skeletons and a large, perfect pottery vessel of the Iroquois type. The other collection was made on Staten Island during the years 1900-1909 by Mr. Alanson Skinner, and contains nearly 1,200 specimens.

CONGRÈS INTERNATIONAL DE NUMISMATIQUE ET DE L'ART DE LA MÉDAILLE.—From 26-29 June, 1910, there will be held at Brussels, Belgium, an International Congress of Numismatics and the Art of the Medal. In connection with it there will be an international saloon of contemporary medals, to which the principal *médailleurs* of the world have contributed. For further information, address M. A. deWitte, President of the Belgian Commission of Organization, 55 rue du Trône, Bruxelles, Belgique. This is the first international congress which has considered the art of the contemporary medal.

CHANGE IN THE TRANSLATION OF THE KENSINGTON RUNE STONE.—Mr. Hjalmar Rued Holand, who made the original translation of the Kensington Rune Stone, states in an article in the *Journal of American History* for the second quarter (1910) that the number of days in the inscription on the edge of the stone should be translated "41" instead of "14." His corrected reading would then be: "We have 10 men by the sea to look after our vessel, 41 days' journey from this island. Year 1362." This corrected translation will remove one of the objections which many have raised as to the genuineness of the inscription. [See RECORDS OF THE PAST, Jan-Feb. issue 1910.]

MR. WILLIAM H. HOLMES BECOMES HEAD CURATOR OF ANTHROPOLOGY IN THE NATIONAL MUSEUM.—With the beginning of 1910, Mr. William H. Holmes gave up his position with the Bureau of American Ethnology, Smithsonian Institution, to take the place of head curator of anthropology in the National Museum and curator of the National Gallery of Art. Mr. Holmes prefers museum work, especially as the change will afford opportunity for completing the preparation for publication of the results of his former archæological researches. Mr. F. W. Hodge succeeded him in the Bureau of American Ethnology, under the official designation of ethnologist-in-charge.

STONE CIST IN SCOTLAND.—At a recent meeting of the Society of Antiquaries of Scotland, Mr. J. W. Cursiter reported on the discovery of a stone cist near Crantit, near Kirkwall. In construction it is much like one found at Newbigging, in the same neighborhood, in 1855, having an empty upper cist above the cover of the lower cist, where the burial took place.

ARCHÆOLOGICAL MAP OF OHIO.—The Ohio Archæological and Historical Society is preparing an archæological atlas of Ohio. Professor W. C. Mills, the Curator of the Society, has charge of the work. This is a unique undertaking, which will be of great value. The maps of the United States topographical survey are made the basis of the plates. Each of the 88 counties is to have a separate map. The uniform scale of half an inch to the mile will be used. Work was begun in the northeastern part of the state, and a number of counties have been worked up already. It will take a number of months yet for the completion of the atlas. The Miami, Scioto and Muskingum valleys are richest in archæological treasures, and therefore involve most labor.

DEATH OF PROFESSOR FRAIPONT.—Professor Julien Fraipont, of the University of Liège, Belgium, died on March 22, 1910, at the age of 53 years. At the time of his decease he was rector of the University and professor of animal geography and paleontology. Author of many papers on zoölogy, paleontology and anthropology, and a member of many learned societies, including the Royal Academy of Belgium, Dr. Fraipont was perhaps best known for his work (joint author with Professor Max Lohest) on the fossil race of Spy, entitled: *La race humaine de Néanderthal ou de Canstadt en Belgique. Recherches ethnographiques sur des ossements humains découverts dans des dépôts quaternaires d'une grotte à Spy et détermination de leur âge géologique*. Pp. 155, 8° Gand, 1887.

RECORDS OF WICSONSIN ANTIQUITIES.—The *Wisconsin Archeologist* for October-December, 1909, contains a list of additions to the records of Wisconsin antiquities. Two hundred separate items were added to the records during 1908 and 1909, including 82 village, camp and workshop sites; 10 cornfields; 8 plots of garden beds; 7 cemeteries and burial places; 8 caches; 3 quarries; 110 groups of mounds and single mounds. The researches were undertaken and reported by members of the Wisconsin Archeological Society, at their own expense. Known sites have also been resurveyed and corrections made. A large part of the state yet remains to be surveyed. The northern counties are sparsely settled, and it is clear that the Society must have funds for carrying on the work, so that they will not have to depend wholly upon volunteer work—a permanent fund or help from the state is needed.

ARCHÆOLOGICAL RECONNAISSANCE OF THE NORTH PACIFIC COAST.—During July, August and September, 1909, Harlan I. Smith, of the American Museum of Natural History, made a hasty

archæological reconnaissance of the North Pacific coast between Seattle and Skagway in order to locate sites for future work north of the region previously examined.

At Old Metlakatla, near Prince Rupert, a number of shell-heaps were found. Some petroglyphs on the rocks in the talus slope of the shell-heap appear at about the high-tide mark at Metlakatla. One heap showed, on the summit, broken human bones as well as fish and other animal bones, mixed with clam and various other shells. Mr. Smith reports other shell-heaps as well as a kitchen-midden a few miles above Kincolith.

North of Wrangel, Alaska, a number of petroglyphs were found on fragments of beach rock along the beach below the high-water mark. "A few of them consist of two concentric circles, others apparently were designed to represent the human face, and some of these tend to be square rather than circular. One apparently represents the finback whale. The plainest of the grooves probably do not exceed a quarter of an inch in depth; others are shallower, or the surface of the rock is weathered away so that they can scarcely be seen." The type of art seems to be characteristic of this region.

MAIL DELIVERY IN ANCIENT EGYPT—"Translations recently published of some of the latest papyri found in Egypt lead us, according to *Corriere della Sera*, precisely into an office where letters were registered more than 2,000 years ago.

"Among other things found was a statement of account, later used in wrapping a mummy belonging to the time of Ptolemæus Philadelphus. On the back of this papyrus, the front being occupied by entries made by the bookkeeper of a great estate in relation to receipts and distribution of wheat and barley, this statement is followed by a postal diary, which certainly was kept quite irregularly.

"The diary begins with the 16th and ends with the 23d of a month not named, and mentions the arrival and a further travel of letters forwarded from a local postoffice. An entry says:

"On the 21st day of the month, at the fifth hour, the postal rider escorting the mail from the south delivered to the postal clerk, Phantias, at this station, two letters. These letters were later delivered by assistant postmaster Horos to the postal rider Nikodemos, who departed with them for the north.'

"This papyrus relates also that the chief officials of the local post-office, which was perhaps in the neighborhood of Ptolemais, were the two brothers Phoenix, who were known also under the sobriquet of 'hundred-acre men'; that is, they were colonists of the really prosperous class. The service they were rendering in the post-office was an office of honor that had been conferred on them.

"That a salary was allotted to Phantias, the postal clerk, is one of the entries of the diary, but the amount of it is not mentioned, and that the diary was written on a papyrus, of which the far greater part had already been used, shows that the brothers had proposed to conduct their office economically." [*Scientific American Supplement*.

